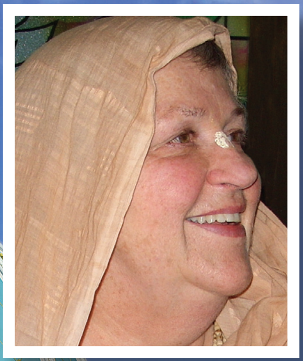
Godhead is light. Nescience is darkness. Where there is Godhead there is no nescience.

BACK TO GODHEAD

The Magazine of the Hare Krishna Movement • Mar/Apr 2012 • $4.50

The Rising Moon Of Mayapur

The Temple of the Vedic Planetarium takes shape!



The Heart Of a Vaiṣṇava

Remembering Yamunā Devī

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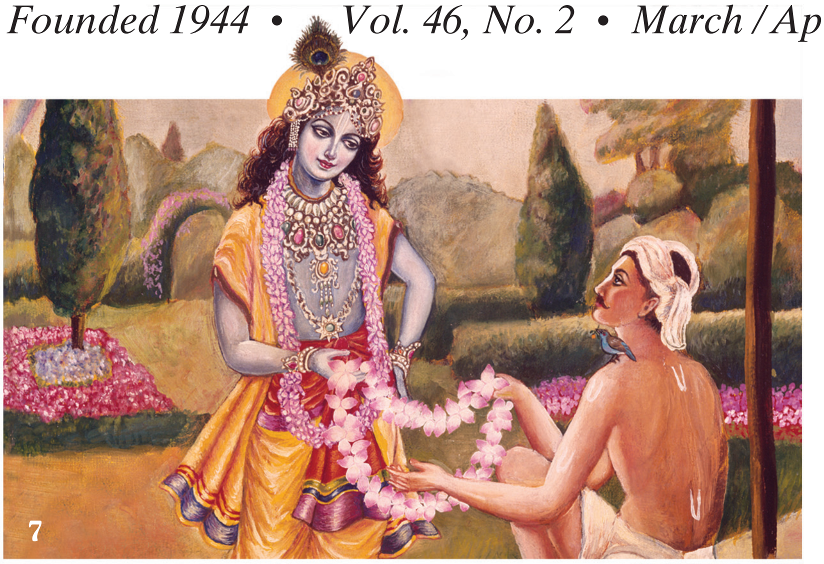
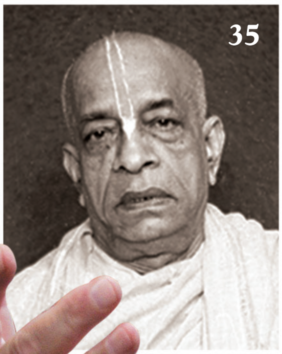
Founded 1944 • Vol. 46, No. 2 • March / April 2012





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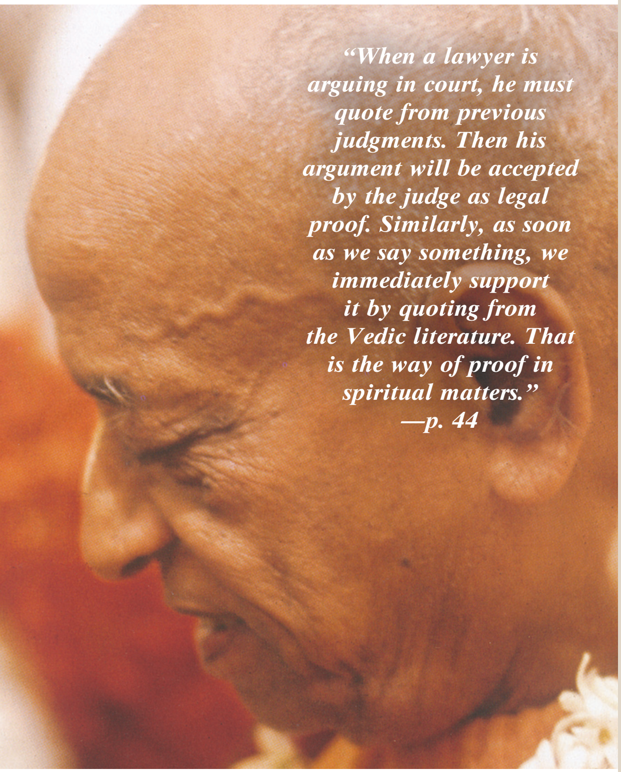
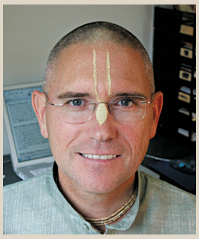
COVER A computer-graphics illustration of The Temple of the Vedic Planetarium being built in Mayapur, West Bengal, the birthplace of Śrī Caitanya Mahāprabhu. Please see the article beginning on page 19.



> *"When a lawyer is arguing in court, he must quote from previous judgments. Then his argument will be accepted by the judge as legal proof. Similarly, as soon as we say something, we immediately support it by quoting from the Vedic literature. That is the way of proof in spiritual matters."*
> *—p. 44*

WELCOME



Yamunā Devī Dāsī, an early disciple of Śrīla Prabhupāda's, passed away in December, having lived an exemplary life of devotional service. In this issue her longtime friend and godsister Viśākhā Devī Dāsī gives us a glimpse into Yamunā Devī's extraordinary accomplishments and Vaiṣṇava qualities.

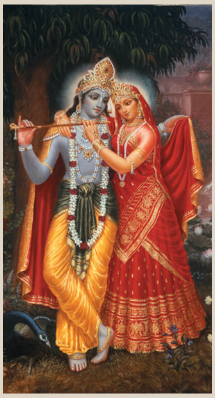
Yamunā Devī was a pioneer in the early days of Śrīla Prabhupāda's International Society for Kṛṣṇa Consciousness, traveling to London with her husband and two other couples to open ISKCON's first temple outside North America. Prabhupāda wanted his disciples to open temples all over the world, including building a majestic one in Mayapur, West Bengal, the birthplace of Śrī Caitanya Mahāprabhu. After many years of planning and fundraising, The Temple of the Vedic Planetarium is now rising on the bank of the Ganges. Ahijit Toley's report in this issue gives us a look at the progress so far.

Śrīla Prabhupāda wanted temples because they're places where people can come together to worship the form of God on the altar. But many people reject the idea that God, by definition unlimited, has a form. In his article "How Can the Unlimited Have a Form?" Caitanya Caraṇa Dāsa helps us penetrate the seeming paradox of *unlimited form*.

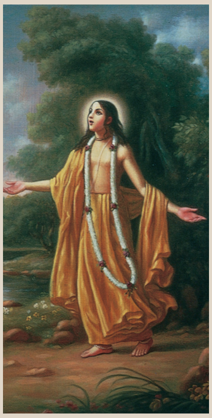
Hare Kṛṣṇa. —*Nāgarāja Dāsa, Editor*

OUR PURPOSES

- To help all people discern reality from illusion, spirit from matter, the eternal from the temporary.
- To expose the faults of materialism.
- To offer guidance in the Vedic techniques of spiritual life.
- To preserve and spread the Vedic culture.
- To celebrate the chanting of the holy names of God as taught by Lord Śrī Caitanya Mahāprabhu.
- To help every living being remember and serve Śrī Kṛṣṇa, the Personality of Godhead.



Śrī Rādhā-Kṛṣṇa are together the one Supreme Absolute Truth.



Śrī Caitanya Mahāprabhu, the combined incarnation of Rādhā-Kṛṣṇa, inaugurated the chanting of Hare Kṛṣṇa five hundred years ago.

His Divine Grace A. C. Bhaktivedanta Swami Prabhupāda, Founder-Ācārya of the International Society for Krishna Consciousness.

BACK TO GODHEAD

The Magazine of the Hare Krishna Movement

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Letters

The Death of a Loved One

How should devotees react when a loved one dies? For the last two days I have been haunted by the thought "How will I live if my mother dies?"

Kaveri
Via the Internet

Our reply: In the *Bhagavad-gītā,* Second Chapter, Lord Kṛṣṇa speaks about death: Just as a person discards old clothes and gets new ones, so the soul gives up the body at death and gets a new one after death. Our actions in this life determine what that new body will be. Even though we may know this philosophy, however, the loss of contact with a loved one is difficult. And it is natural to lament and feel sad that their association is no longer available to us.

That said, our own life must go on, and we can take solace in the fact that the eternal soul is making spiritual progress, especially if we have helped the person by giving him or her *prasāda,* the holy name, and transcendental knowledge. All these things help the soul move forward on the journey toward Kṛṣṇa's eternal abode.

Please understand that anyone, young or old, can die at any moment. Our death is born along with our birth. Keeping a clear mind and remembering the ultimate goal of the soul can give us solace when we lose someone we love.

God's Form

I understand that God is ultimately Bhagavān (personal) and that his spiritual effulgence is Brahman (impersonal). My question is this:

To my knowledge, you believe Kṛṣṇa to be the ultimate, the Supreme Personality of Godhead. But do you agree that what He specifically looks like can be interpreted a little? I know that God is far beyond our limited understanding and that different sages and *ṛṣis* over time have seen His form in many different ways. I personally love this concept, for it gives the devotee the freedom to view God in the way that suits him or her best.

So even though you prefer to view God as Kṛṣṇa, I like to think that while His ultimate bodily form may look similar to what we imagine, it is ultimately beyond our full understanding, and as long as one is seeing the divine in some way, then that is what is important.

I feel that I can see the divine in life all around me, and in other people's eyes even. I know you must agree with this concept as we are all within God even though He is greater.

Benjamin Capka
Via the Internet

Our reply: The *Bhakti-rasāmṛta-sindhu* explains that with the material senses one cannot perceive the spiritual name, form, qualities, and pastimes of the Supreme Lord; one must purify one's existence by spiritual practice in order to enter into the mystery of the Lord's transcendental nature. This purification begins with the tongue, which can vibrate the holy name of the Lord and taste the remnants of food offered to Him in sacrifice. However, in the revealed scriptures those who have directly realized God through spiritual qualification give us some insight into His unlimited transcendental forms. All advanced devotees accept these descriptions as authoritative and helpful for those still under the influence of the Lord's illusory material potency.

Pure devotees do not try to

approach an understanding of the Supreme Lord as you state, "in the way that suits him or her best," but rather they accept the words of the authorized transcendentalists. *Śrīmad-Bhāgavatam* (1.3.28), the mature commentary on the *Vedanta-sūtra,* states:

ete cāṁśa-kalāḥ puṁsaḥ
kṛṣṇas tu bhagavān svayam
indrāri-vyākulaṁ lokaṁ
mṛḍayanti yuge yuge

"All of the above-mentioned incarnations are either plenary portions or portions of the plenary portions of the Lord, but Lord Śrī Kṛṣṇa is the original Personality of Godhead. All of them appear on planets whenever there is a disturbance created by the atheists. The Lord incarnates to protect the theists."

So, of all the Lord's various manifestations, the form of Lord Śrī Kṛṣṇa is the original form and the form most relished by His most intimate associates. We aspire to follow in their footsteps and also experience this original form of the Lord.

You are correct when you state, "It is ultimately beyond our full understanding," but with good guidance under advanced devotees, we can purify our existence and ultimately experience the Lord in His original form by spiritual revelation.

Enthusiasm

How does Kṛṣṇa explain enthusiasm in *Bhagavad-gītā*?

Arun
Via the Internet

Our reply: Although Lord Kṛṣṇa does not explain enthusiasm, in the Eighteenth Chapter of the *Bhagavad-gītā* He lists it as a necessary ingredient for the practice of *bhakti-yoga:*

"One who performs his duty without association with the modes of material nature, without false ego, with great determination and enthusiasm, and without wavering in success or failure is said to be a worker in the mode of goodness." (Bg. 18.26)

Considering the context, it appears that Śrīla Prabhupāda is speaking of enthusiasm in his Purport to text 26 of the Sixth Chapter of *Bhagavad-gītā As It Is:*

"The yoga practitioner should be determined and should patiently prosecute the practice without deviation. One should be sure of success at the end and pursue this course with great perseverance, not becoming discouraged if there is any delay in the attainment of success. Success is sure for the rigid practitioner." ❀

Replies were written by Krishna.com Live Help volunteers. Please write to us at: BTG, P. O. Box 430, Alachua, Florida 32616, USA. Email: editors@krishna.com.

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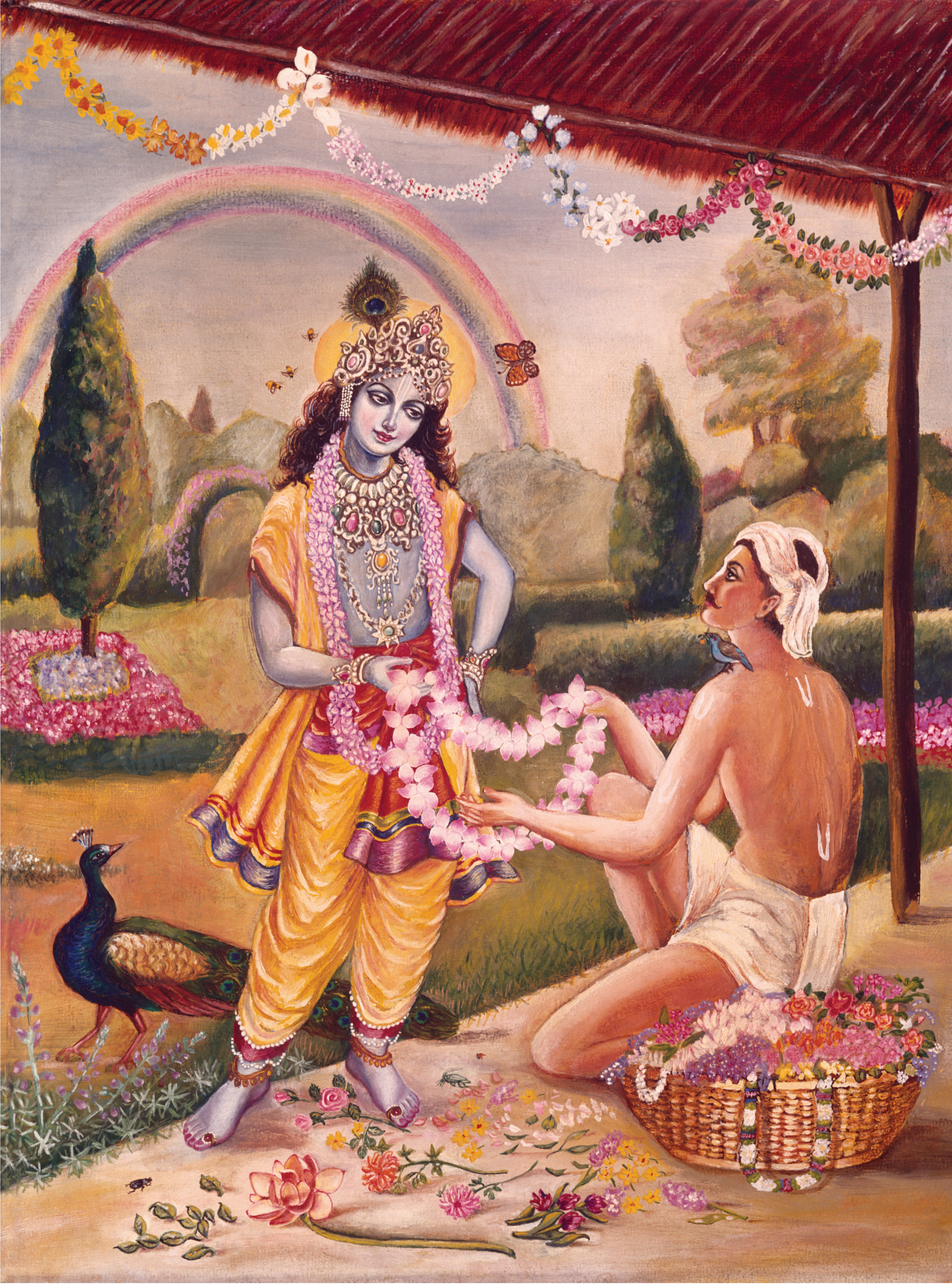

FOUNDER'S LECTURE

San Francisco—September 10, 1968

STAGES OF ATTACHMENT TO GOD

Loving God begins with appreciating His greatness and moves on to the desire to serve Him in progressive levels of intimacy.

By His Divine Grace A. C. Bhaktivedanta Swami Prabhupāda

Founder-*Ācārya* of the International Society for Krishna Consciousness

śrī-bhagavān uvāca
mayy āsakta-manāḥ pārtha
yogaṁ yuñjan mad-āśrayaḥ
asaṁśayaṁ samagraṁ māṁ
yathā jñāsyasi tac chṛṇu

"The Supreme Personality of Godhead said: Now hear, O son of Pṛthā, how by practicing yoga in full consciousness of Me, with mind attached to Me, you can know Me in full, free from doubt."

—*Bhagavad-gītā* 7.1

THIS YOGA system, the Kṛṣṇa consciousness yoga system, begins with developing attachment for Kṛṣṇa. And the process of developing attachment begins by admitting the greatness of the Supreme Lord.

God is great; there is no doubt about it. Everyone, even in the lowest status of life, can admit that. I am not speaking of the animals. Animals have no sense of God. I am speaking of human beings.

There are different grades of human civilization, from the highest type of civilization to the lowest, the aboriginal, but every one of them has a sense of God. That is the special prerogative of all human beings, not only the civilized human beings. When you came here to America from the European countries, the red Indians were considered aboriginals. Still, they have some religion, some conception of God.

God is great. That is admitted by the human civilization. Now, what is that greatness? Generally when we speak of greatness, we think of the greatness of the sky. That is a simple example of how something can be great: "As great as the sky." In every religion or in every society the greatness of God is admitted. But how that greatness becomes tangible, that you can find in the *Bhagavad-gītā.*

When Lord Kṛṣṇa enters Mathura, a vendor spontaneously serves Him by offering Him a fresh garland of flowers.

Painting by Devahūti Devī Dāsī

We have some conception of the sky, but we cannot have a definite idea of the greatness of the sky because our experience and knowledge are gathered by direct sense perception. If we try to understand this table, we can at once understand it, because we can feel the hardness of the table; the perception is there. But if we speak about the sky, we cannot get any direct perception.

Similarly, simply understanding the greatness of God is not all there is to know. But it is the beginning of attachment: "God is great." You have to develop your attachment to the fullest extent, which is love of God.

From the idea of the greatness of God, the sense of service must develop: God is so great, so I must render some service to God.

You cannot love the sky. That is not possible. If I say, "Love the sky," you'll say, "How? I want something tangible. I want a boy, I want a girl, then I can love. How I can love the sky?"

Simply understanding the greatness of the sky is not enough. As explained in the Vedic literature, from the sky, the next development in the process of creation is air. When the air is blowing, you can at least have some touch sensation. Air develops from sky; fire or electricity develops from air; water develops from fire; and land develops from water. When the development comes to the land stage, you can understand something very tangible.

Progressing to Service

Similarly, from the idea of the greatness of God, the sense of service must develop: God is so great, so I must render some service to God. The sense of service is a further development from the sense of His greatness. Just as from the sky the air develops, from the idea of the greatness of God the sense of service develops. For example, because I am serving somebody great, I go to some office because he provides for me. The proprietor gives me some salary; therefore he is greater than I am. I render service in exchange for something given by him. That is the example.

In the Vedic literature it is said, *eko bahūnāṁ yo vidadhāti kāmān:* The one great supreme living being is supplying all the necessities of all the small living beings. We are all small living beings, and Kṛṣṇa, or the Supreme Lord, is also a living being like us, but He is the greatest living being.

The other day I explained that man is made after God, not that God is made after man. Don't think that because we have two hands, two legs, and one head, we have created a Kṛṣṇa who has two hands, two legs, and one head. No. That is not the fact. Actually, because Kṛṣṇa has two legs, two hands, and one head, we also have these.

God is great and we are dependent. So our sense of love has to be developed. We must accept that God is great. He is supplying our needs; why not render some service in gratitude? Is there any harm? Suppose somebody is always supplying you everything, don't you think to render some service to him in gratitude? If you develop that sense of gratitude, that is further development in attachment; it is development to service.

From Service to Friendship

Now that service has to be further developed. How? Just like service to your friend. A friend does not demand service. A master demands service: "You must do it." But a friend does not demand service, so you serve him voluntarily: "Yes, why not?" That friendly service is more intimate. It is further development.

One sort of friendship is with awe and veneration. If you have a very rich friend, you cannot talk with him so frankly. But you can talk with a friend in the same status very freely. Similarly, we can develop friendship with God in two stages. The first stage is with awe and veneration: "Oh, God is so great. God is supplying us so many things, and in gratitude I must serve Him." Or, in the second stage: "He is my well-wisher; He's my friend."

Arjuna developed friendship with Kṛṣṇa. When he saw Kṛṣṇa in His supreme universal form, he said, "My dear Kṛṣṇa, I have talked with You as a friend. I have insulted You in so many ways." Friends sometimes talk with friends in an insulting tone, but that is not insult; that is pleasure. Arjuna talked to Kṛṣṇa in insulting tones. But when he saw, "Oh, here is the Supreme Personality of Godhead," he was afraid.

The further development of service is to accept the Supreme Lord as one's son. When I get somebody as my son, full service is there from the beginning of his life.

As the subtler form of the elements develops into grosser forms, from sky to air, from air to fire, from fire to water, from water to land, similarly, attachment to Kṛṣṇa begins to develop from the sense of greatness. "God is great," then "God is my master," then "God is my friend," then "God is my son," then "God is my lover." All other elements are there in the lover stage. When you love somebody, then the loving element is there, the paternal element is there, the friendship element is there, the master and servant element is there, and the greatness element is there. Therefore, full attachment for Kṛṣṇa is to love Him as your lover.

Attachment and Protection

Kṛṣṇa says here, *mad-āśrayam:* "My protection." This yoga system, *bhakti-yoga,* is meant for developing attachment for Kṛṣṇa under His protection. A friend protects his friend, a master protects his servant, a father protects his child, and a lover protects his lover. Similarly, there is an element of protection in loving Kṛṣṇa: "Kṛṣṇa is my friend; He'll protect me. Kṛṣṇa is my master; He'll protect me. Kṛṣṇa is my father; He'll protect me. Kṛṣṇa is my lover; He'll protect me." That is *mad-āśrayaḥ.* If you take any of these attitudes—as friend or lover or son or master—and you develop your attachment for Kṛṣṇa, then *asaṁśaya,* "without any doubt," *samagram,* "in full completeness," you can understand God.

This is the philosophy of Kṛṣṇa consciousness: You have to take shelter of Kṛṣṇa in any of these aspects, and you have to develop your attachment for any of these aspects.

Theoretical and Practical Knowledge

Kṛṣṇa says in the next verse, *jñānaṁ te 'haṁ sa-vijñānam idaṁ vakṣyāmy aśeṣataḥ,* "I shall now declare unto you in full this knowledge, both phenomenal and numinous." This knowledge of God is not sentiment; it is science. We are not preaching any particular type of sentiment, or any speculation. It is fact. How our relationship with the Supreme Lord can develop, how we are related with Him—these are facts on a philosophical basis. Therefore Kṛṣṇa is assuring Arjuna: "What I'm speaking to you is not a religious sentiment, but it is *jñānam* and *vijñānam.*" *Jñānam* means theoretical knowledge, and *vijñānam* means practical knowledge. So Kṛṣṇa says, "I am speaking to you the exact knowledge of the Supreme Personality of Godhead with practical demonstration."

Both theoretical and practical knowledge are required. Simply knowing that such and such chemical element mixed with such and such chemical element becomes such and such chemical element is theoretical knowledge. Oxygen and hydrogen mixed together produces water. This is theoretical knowledge. But when in the laboratory you actually act—you mix such and such quantity of oxygen gas with such and such quantity of hydrogen gas—at once there is formulation of water. As soon as you mix alkali and acid together, there is a reaction, producing soda-bicarbonate.

We begin with the theoretical knowledge that we have a particular type of relationship with God. In fact, you have a particular relationship with everything. You are Americans, and I am an Indian. We all have some particular relationship with our country. I am an Indian citizen, and you are an American citizen. Some particular relationship with the state must be there. You are sitting here, and there is some relationship between us. My students have a relationship with me. I am their teacher; they are my disciples. Or if you are not my disciple, then you are the audience and I am the speaker. There is some relationship.

If we have some relationship with everything, why not with God? We have forgotten our relationship with God. And yoga means to reconnect that relationship. Yoga is not a mental speculation or something done for health's sake. Yoga means concentrating the mind on God, Paramātmā, whom we have now forgotten.

We have to reestablish our forgotten relationship. It is not that you have no relationship with God and we are artificially forcing something—a relationship with God, or Kṛṣṇa consciousness. No. You have your relationship. Simply by hearing, by cultivating this knowledge, you revive your relationship. There is fire in matches. You simply rub

What Is the Hare Kṛṣṇa Movement?

Founded in 1966 by His Divine Grace A. C. Bhaktivedanta Swami Prabhupāda, the International Society for Krishna Consciousness (ISKCON) carries on a great ancient tradition rooted in the *Bhagavad-gītā,* the teachings Lord Kṛṣṇa spoke five millennia ago. The *Gītā* and the other Vedic scriptures declare Kṛṣṇa to be the original person, God Himself, who appears periodically in this world to liberate all living beings.

Only five hundred years ago, Kṛṣṇa descended as Śrī Caitanya Mahāprabhu to teach the most sublime and effective means of meditation for the present day: the chanting of the names of God, especially as found in the Hare Kṛṣṇa mantra.

Today members of ISKCON continue Lord Caitanya's movement by distributing the teachings of Lord Kṛṣṇa and the Hare Kṛṣṇa mantra all over the world.

Pronunciation

We spell Sanskrit words and names by a phonetic system that lets you know how to say each word. Pronounce short **a** like the **u** in b**u**t, long **ā** like the **a** in f**a**r (and held twice as long as the short **a**). Pronounce **e** like the **a** in ev**a**de, long **ī** like the **i** in p**i**que. Pronounce the vowel **ṛ** like the **ri** in **ri**m, and **c** like the **ch** in **ch**air. Pronounce consonants like **ch**, **jh**, and **dh** as in staun**ch-h**eart, hed**ge-h**og, and re**d-h**ot. Pronounce **ś** and **ṣ** like **sh**. So for *Kṛṣṇa* say KRISHNA, for *Caitanya* say CHAITANYA.

Spiritual Names

ISKCON members receive names of Lord Kṛṣṇa or his great devotees, combined with Dāsa, for men, or Dāsī, for women, both of which mean "servant." For instance, the name Kṛṣṇa Dāsa means "servant of Kṛṣṇa."

for a few seconds, and the fire will come out. Similarly, your relationship with Kṛṣṇa, Kṛṣṇa consciousness, is there within you. Otherwise, how could you accept Kṛṣṇa consciousness? Kṛṣṇa is not imported from India. Kṛṣṇa is not for India or America. He is like the sun. The sun I have seen in India is the same sun I am seeing in America. Nobody can claim, "Oh, this is the Indian sun and this is the American sun." The sun is one. It is our miscalculation that we say, "This is American land, this is American sun, this is American atmosphere." No. We must see everything in relationship with God. That is knowledge.

If you don't take Kṛṣṇa's protection, then you cannot develop attachment for Kṛṣṇa. I have explained previously that developing that attachment takes place by giving Kṛṣṇa something, by taking something from Him, by disclosing something to Him, by understanding something from Him, by eating something from Him, by giving Him something to eat—six processes.

How to Understand Kṛṣṇa's Teachings

Kṛṣṇa says, "If you understand this knowledge I am speaking to you, then you'll have nothing more to know." Kṛṣṇa says, "I am speaking to you." He's particularly marking Arjuna. Why? He does not say here, "I'm speaking to everyone." No. Not everyone can understand this knowledge. It is confidential. An ordinary man cannot understand Kṛṣṇa consciousness. Of course, Lord Caitanya has made it so easy for this age that if you sincerely, with devotion, chant Hare Kṛṣṇa, you'll be able to understand Kṛṣṇa consciousness. The science as it is, is very difficult. But because the age is not very favorable, Lord Caitanya has inaugurated this *saṅkīrtana* movement of chanting Hare Kṛṣṇa and dancing, so that your mind very quickly becomes cleared and you can understand Kṛṣṇa consciousness. It is a simple process. Otherwise, Kṛṣṇa says that this knowledge is not for all.

Kṛṣṇa says, "I am speaking this scientific knowledge of Kṛṣṇa consciousness unto you." Why "unto you"? Because Arjuna is a surrendered soul. In the beginning of the *Bhagavad-gītā,* when Kṛṣṇa was talking with Arjuna as a friend He did not talk very seriously. He was simply saying, "My dear Arjuna, it is not good for you not to fight. You are a *kṣatriya,* you belong to the warrior class, so if you don't fight, it will not be very good." He was speaking on the basis of friendship. But Arjuna understood, "Kṛṣṇa is not talking very seriously with me because we are friends." So he surrendered himself. He said, "My dear Kṛṣṇa, I can understand that the problem that has arisen on this battlefield is very difficult. I have come here to fight, but I have been disturbed with sentiments. How can I kill my brothers, my teacher, my grandfather? But I know that these problems can be solved only by You."

Arjuna knew, "Kṛṣṇa is not my ordinary friend; He is the Supreme Personality of Godhead." Therefore he at once surrendered. *Śiṣyas te 'haṁ śādhi māṁ tvāṁ prapannam*: "I am surrendered unto You as Your disciple. Please accept me and just teach me what is good for me." [*Bhagavad-gītā* 2.7] Therefore Kṛṣṇa says, "I am speaking to you this confidential knowledge because you are surrendered."

Unless you have at least a little attachment for Kṛṣṇa, unless you have taken to some sort of service to Kṛṣṇa, this knowledge will be very difficult to understand. But you can understand when you are a surrendered soul.

Thank you very much. ❀

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Ācārya—a spiritual master who teaches by example.

Balarāma—Lord Kṛṣṇa's first expansion, who acts in the role of Lord Kṛṣṇa's elder brother.

Battle of Kurukshetra—an epic battle for rule of the world, fought five thousand years ago.

Bhagavad-gītā—the sacred book in which Lord Kṛṣṇa gives the essence of knowledge to His friend and disciple Arjuna. (Cited as Bg.)

Bhakti—devotional service to the Supreme Lord.

Bhaktisiddhānta Sarasvatī Ṭhākura—the spiritual master of His Divine Grace A. C. Bhaktivedanta Swami Prabhupāda.

Bhakti-yoga—linking with the Supreme Lord through devotional service.

Caitanya Mahāprabhu—the incarnation of Lord Kṛṣṇa who appeared five hundred years ago to teach the chanting of the names of God as the religion for the present age.

Darśana—"viewing," audience with a deity or saintly person.

Dharma—(1) ordained duties or religious principles; (2) one's eternal, natural occupation (i.e., devotional service to the Lord).

Godhead—the Absolute Truth, the Supreme Reality, progressively realized first as the impersonal all-pervasive oneness, more fully as the Supersoul within the heart of every living being, and ultimately as the all-opulent Supreme Person.

Gurukula—a school where children learn the philosophy and practices of Kṛṣṇa consciousness along with regular academic subjects (literally "the place of the guru").

Hare Kṛṣṇa—the great mantra Hare Kṛṣṇa, Hare Kṛṣṇa, Kṛṣṇa Kṛṣṇa, Hare Hare/ Hare Rāma, Hare Rāma, Rāma Rāma, Hare Hare.

ISKCON—the International Society for Krishna Consciousness.

Japa—individual chanting of names of God, usually while counting on beads.

Kali-yuga—in the endlessly repeated cycle of four cosmic ages, the present and worst age, the Age of Quarrel, of which 5,000 of 432,000 years have passed.

Karma—material action; its inevitable reaction; or the law by which such action and reaction are governed.

Kīrtana—congregational singing of names of God, usually accompanied by cymbals (*karatālas*) and drums (*mṛdaṅgas*).

Kṛṣṇa—the Supreme Personality of Godhead in His original transcendental form (see "Godhead").

Mahābhārata—the epic history of ancient India, a history in which the *Bhagavad-gītā* appears as the most important and well-known text.

Māyā—illusion; the energy of the Supreme Lord that deludes living entities into forgetting their spiritual nature and forgetting God.

Māyāvādī—one who regards the Absolute Truth as ultimately impersonal.

Modes of nature—the three qualities (goodness, passion, and ignorance) that hold sway over all action in the material world.

Nityānanda—the incarnation of Lord Balarāma who appeared with Lord Caitanya Mahāprabhu.

Prasādam—vegetarian food that has been prepared for the Lord and offered to Him with devotion.

Purāṇas—Vedic histories.

Rādhārāṇī—Lord Kṛṣṇa's consort and pleasure potency.

Rathayātrā—"chariot festival": a festival in which the form of Kṛṣṇa is borne in procession on a large canopy-topped chariot or float, especially the festival originating in Puri, India, for Jagannātha (Lord Kṛṣṇa, "the Lord of the universe").

Sannyāsa—the renounced life of a man who relinquishes home to dedicate himself fully to the Supreme.

Śāstra—scriptures, especially the Vedic scriptures of India.

Śrī—an honorific meaning "opulent" (similarly: Śrīla, Śrīmad, Śrīmān, Śrīmatī).

Śrīla Prabhupāda—His Divine Grace A. C. Bhaktivedanta Swami Prabhupāda, the founder-*ācārya* of the International Society for Krishna Consciousness.

Śrīmad-Bhāgavatam—the most important of the eighteen *Purāṇas,* which tells of the nature and pastimes of Lord Kṛṣṇa and His devotees.

Supersoul—the form of the Lord who resides in every heart along with the individual soul.

Vaiṣṇava—a devotee of the Supreme Lord (from the word *Viṣṇu*).

Varṇāśrama—the Vedic social system. It organizes society into four occupational and four spiritual divisions (*varṇas* and *āśramas*). The members of the four *varṇas* are the *brāhmaṇas* (intellectuals and priests), the *kṣatriyas* (administrators and soldiers), the *vaiśyas* (farmers and businessmen), and the *śūdras* (laborers and artisans). The members of the four *āśramas* are the *brahmacārīs* (celibate students), *gṛhasthas* (married people), *vānaprasthas* (retired people), and *sannyāsīs* (renunciants).

Vedas—the hymns of knowledge revealed by the Lord Himself at the beginning of creation.

Vedic—pertaining to the culture in which the *Vedas* and related scriptures guide all aspects of human life.

Viṣṇu—any form of the Personality of Godhead (see "Godhead"); the forms the Lord manifests to create and sustain the material world.

Vṛndāvana—the transcendental abode of Lord Kṛṣṇa, mirrored on earth as the town in India where Kṛṣṇa appeared five thousand years ago.

HOW CAN THE UNLIMITED HAVE A FORM?

A systematic logical and scriptural analysis resolves the paradox underlying the apparently self-contradictory phrase "unlimited form."

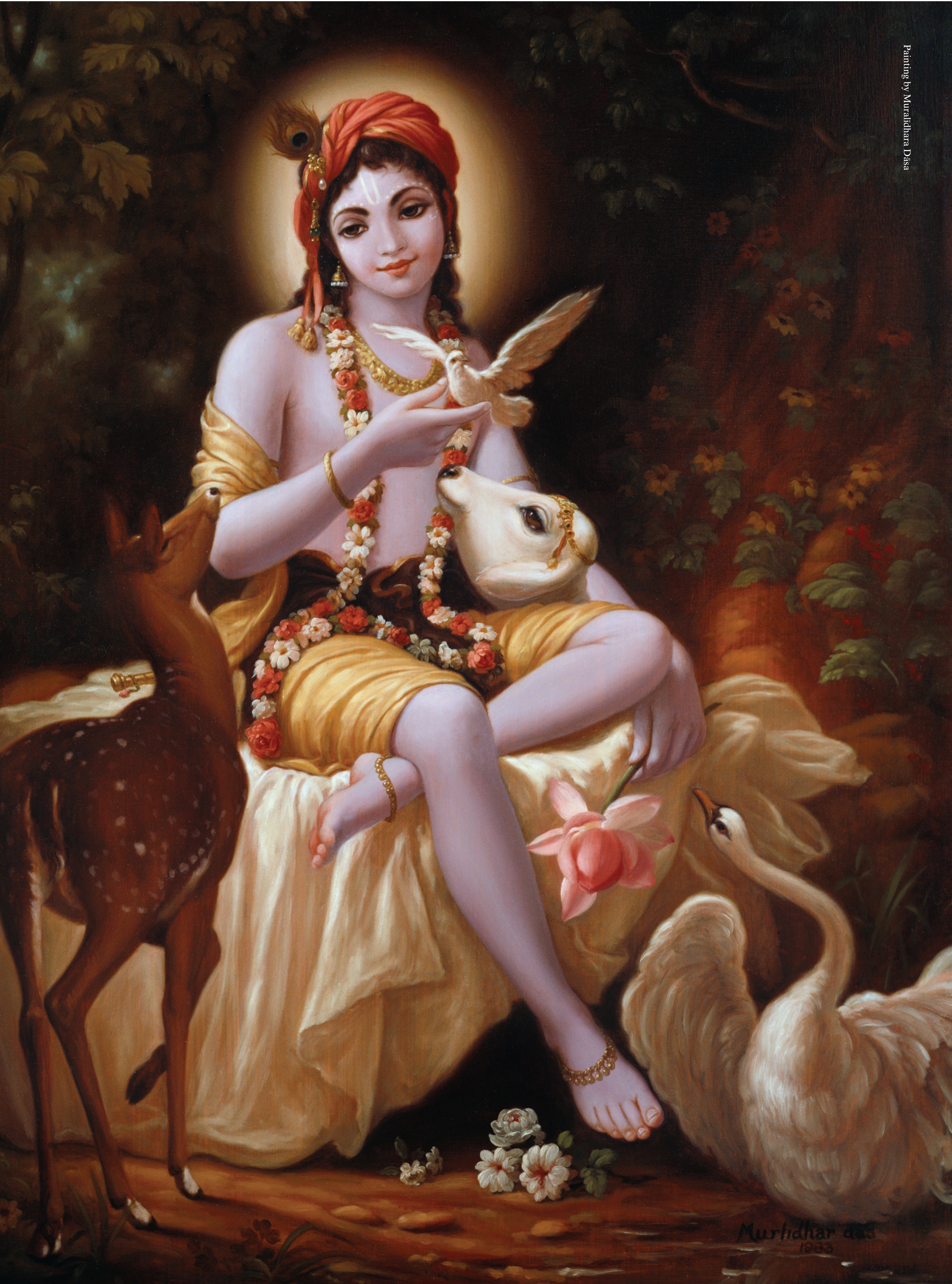
By Caitanya Caraṇa Dāsa

WHETHER OR NOT God has a form is a perennial philosophical question with arguments on both sides. The way we pray to God, and the way the saints address God in their devotional prayers, suggests that God is a person we are calling. But is personhood compatible with the idea that God must have no limits?

Would a Form Limit God?

To reconcile these two concepts—personhood and unlimitedness—we need to first understand the definition of God. The *Vedanta-sūtras* (1.1.2) define God, or the Absolute Truth (*brahman*), as the source of everything: *janmādy asya yataḥ.* Another ancient text, the *Brahma-saṁhitā* (5.1), defines God similarly as the cause of all causes: *sarva-kāraṇa-kāraṇam.* This concise definition of God is essentially in agreement with the understanding of God given by all the theistic traditions of the world. So, if God is the source of everything, then He must possess the essential attributes of everything, or else He would be less than His creation. In this world, both personal beings and impersonal forces exist, so both these aspects must be present in God. If God were not a person, then He, by definition the Complete Being,

Depictions of Lord Kṛṣṇa are based not on the artists' imagination but on descriptions found in the Vedic literature and revealed by devotees who have seen Him directly.


Murlidhar das
1983

Painting by Muralidhara Dāsa

would be incomplete. Another, simpler way of putting this: If we as the children of God are persons, how can our father, God, not be a person? So, those who say that God is not a person are actually limiting Him, by divesting Him of what His creation has.

Now let's consider the question "Do personality and form not limit God?" Vedic wisdom helps us understand that what causes limitation is not form, but matter. Due to the very nature of matter, all material objects are limited, whether they have form or not. We subconsciously project our conceptions of matter on the form of God and so think that a form would limit God. But God is not material; He is entirely spiritual. Spirit has characteristics different from matter; that which is spiritual has the potential to be unlimited, whether it has form or not. God's spiritual form does not limit Him.

Is Man Made In the Image of God?

This brings us to the next objection: "Even if I accept that God has a form, why should He have a humanlike form? Isn't that another example of assigning human attributes to God?"

Factually, the opposite is true. Anthropomorphism—the idea that we have ascribed a humanlike form to God—seems sensible initially, but only because of our self-centered thinking. We think that because we have a human form we have conceived of God as humanlike. But could not the reverse be true? What if God's form is the original and our human form is modeled after His?

Logically both ideas are possible. How do we know which is the reality? When we want knowledge about physics, we refer to authorized physics textbooks. Similarly, when we want knowledge about God, we should we refer to the authorized textbooks about God—the scriptures. The scriptures of the great religions of the world repeatedly refer to God in a personal, humanlike way. For example, the Bible talks about "under His feet" (Exodus 24:10); "inscribed with the finger of God" (Exodus 31:18); "the hand of the Lord" (Exodus 9:3); "the eyes of the Lord" (Genesis 38:7); "the ears of the Lord" (Numbers 11:1). Ezekiel (1:26) describes God as having "the semblance of a human form." Such phrases permeate the biblical literature. Similarly, in the Quran there are references to "the face of your Lord" (055:027), "under My eye" (020:039), "under our eyes" (052:048) & (054:014), and "the hand of Allah" (048:010), (038:075) & (039:067).

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Some people say we should take these references metaphorically. But wouldn't that be a human projection on the word of God? Wouldn't we be imposing our interpretation on the self-evident statements of the scriptures, which repeatedly and consistently present God as having a humanlike form? Instead of audaciously claiming that the scriptures are presenting a misleading metaphor, it is humbler, safer, and more logical to infer that it is our preconceptions that are misleading and need to be corrected by the words of the scriptures. Further, there is the classic and clear statement in the Bible (Genesis 1:27): "Man is made in the image of God." In which scripture is it said that God is made in the image of man? Nowhere. So the correct understanding is not that God is anthropomorphic (having a humanlike form), but that man is theomorphic (having a form modeled on God's form).

Vedic Insights

Like the scriptures of the Abrahamic religions, the Vedic scriptures assert that God has a form. But they go further by giving vivid descriptions of His form. For example, the scripture glorified as "the ripened fruit of the Vedic literature"—the *Śrīmad-Bhāgavatam*—offers this enchanting description of the Lord's form:

śyāmaṁ hiraṇya-paridhiṁ
vanamālya-barha-
dhātu-pravāla-naṭa-veṣam
anavratāṁse
vinyasta-hastam itareṇa dhunānam
abjam
karṇotpalālaka-kapola-mukhābja-
hāsam

"His complexion was dark blue and His garment golden. Wearing a peacock feather, colored minerals, sprigs of flower buds, and a garland of forest flowers and leaves, He was dressed just like a dramatic dancer. He rested one hand upon the shoulder of a friend and with the other twirled a lotus. Lilies graced His ears, His hair hung down over His cheeks, and His lotuslike face was smiling." (10.23.22)

Similarly the *Brahma-saṁhitā* (5.30) offers an enthralling glimpse of God's beautiful divine form:

veṇuṁ kvaṇantam
aravinda-dalāyatākṣaṁ
barhāvataṁsam
asitāmbuda-sundarāṅgam
kandarpa-koṭi-kamanīya-viśeṣa-
śobhaṁ
govindam ādi-puruṣaṁ tam ahaṁ
bhajāmi

"I worship Govinda, the primeval Lord, who is adept at playing on His flute, who has blooming eyes like lotus petals, whose head is bedecked with a peacock feather, whose figure of beauty is tinged with the hue of blue clouds, and whose unique loveliness charms millions of Cupids."

Vedic Impersonalism?

Despite the Vedic scriptures' containing such vivid descriptions of God's form, a common notion is that they say that God is *nirguṇa* (without qualities) and *nirākāra* (without form). While the Vedic scriptures do say those things, that is not all they say. Often the very same scriptures that say that God is *nirguṇa* also say that He is *saguṇa* (with qualities). Consider this verse from the *Śrīmad-Bhāgavatam* (8.3.9):

tasmai namaḥ pareśāya
brahmaṇe 'nanta-śaktaye
arūpāyoru-rūpāya
nama āścarya-karmaṇe

This verse describes the Lord as both *arūpāya* (without form) and *uru-rūpāya* (having many forms). To quote only the word *arūpāya* and declare that the verse says that God is formless, as some commentators do, is disingenuous.

***Śrī Īśopaniṣad* wants us to rise to the higher understanding that God has a special kind of body that has no veins.**

Are such Vedic descriptions of God self-contradictory? Not at all. In fact, the Vedic tradition teaches a higher principle that harmonizes such contradictions.

Let's consider a verse from the *Śvetāśvatara Upaniṣad* (3.19): *apāṇī-pado javano grahītā/ paśyaty acakṣuḥ sa śrinoty akarṇaḥ.* This verse contains an apparent contradiction: *paśyaty acakṣuḥ*—"God has no eyes, but He sees." How is this contradiction to be reconciled?

The Vedic tradition contains a special *pramāṇa* (method of acquiring knowledge) called *arthapatti* (postulation) used for reconciling contradictory statements by postulating a third statement. (In addition to the standard three methods of acquiring knowledge—*pratyakṣa* [direct perception], *anumāna* [hypothesis], and *śabda* [hearing, especially from the Vedic literature]—Jīva Gosvāmī in his *Sarva-samvādinī* gives seven other ways. *Arthapatti* is one of them.) To see how *arthapatti* works, consider these two contradictory statements:

1. Ravi does not eat food during the day.
2. Ravi is growing fat.

The *arthapatti* to reconcile these two statements would be: Ravi eats at night.

Similarly, the *arthapatti* to reconcile the statements about God having and not having a form is: God has no material form, but has a spiritual form.

The same principle applies to the descriptions of God as both *nirguṇa* and *saguṇa.* The *nirguṇa* description implies that He has no material qualities, and the *saguṇa* description conveys that He has spiritual qualities.

At this point we may wonder: "Why do the Vedic scriptures contain contradictory statements at all? Wouldn't it be much better if they gave truths clearly and unambiguously?"

Seemingly contradictory descriptions serve the vital purpose of challenging our preconceptions and stimulating us to rise to a higher understanding.

Consider the following *Śrī Īśopaniṣad* verse (Mantra 8): *sa paryagāc chukram akāyam avraṇam/ asnāviraṁ śuddham apāpa-viddham.* This verse describes God as *akāyam* (having no body) and then as *asnāviram* (having no veins). If God has no body, why is there a need to say that He has no veins? Isn't it obvious that someone who has no body has no veins? The *Śrī Īśopaniṣad* wants us to rise to the higher understanding that God has a special kind of body that has no veins.

Describing God as *akāyam* conveys the special nature of God's body because the word *kāya* (body) has several connotations that do not apply to God. A body:

- Is separate from the real person, the soul.

- Is a product of the past karma of the soul.
- Tends to degrade the soul by stimulating bodily desires.
- Has to be given up.

None of these applies to God, whose body and soul are identical, who has no karmic past, who is never degraded, and whose body is eternal. Because we tend to superimpose our material conceptions on God, the scriptures sometimes use negative words like *akāyam* to emphasize that God does not have a body like ours. Why is it important to understand the difference between our material form and God's spiritual form? Material forms are temporary, so attraction to them leads only to eventual frustration. But God's form is eternal, so attraction to His form leads to ultimate fulfillment. The negative scriptural statements that God doesn't have a form (like ours) save us from frustration, and the positive scriptural statements lead us to fulfillment.

> **We are persons and have forms; if God were a formless person, then He would be less than us. Can the whole be less than the part?**

Formless Person?

Some people concede that God is a person, but insist that He doesn't have a form. Let's examine this proposition. We are all children or servants or parts or emanations from God; whatever words different religions use to describe our relationship with Him, the essential point is that we are dependent on Him and subordinate to Him. We are persons and have forms; if God were a formless person, then He would be less than us. Can the whole be less than the part? Obviously not. Moreover, the scriptural references we discussed earlier talked not only about God's personality, but also about His form: His eyes, hands, legs, and so on. So the argument for a formless person is both illogical and non-scriptural.

People may come up with many such fallacious arguments. Instead of bothering to refute all of them, it's better to understand that such arguments originate because the human mind cannot grasp how God can have a form and still be unlimited. But if to preserve God's all-pervading nature we argue that God doesn't have any form whatsoever, then we are confronted with another perplexity: Without a form, how would He be located anywhere at all?

People try to imagine God as all-pervading and then try to figure out how a form can be imposed on that all-pervasive being. But form is not a quality imposed on God, as red paint is a quality imposed on an artificial rose made from white paper. Rather, form is an inherent quality of God, as red is an inherent quality of a natural rose.

God As the Three-in-One Composite

Śrīla Jīva Gosvāmī compiled the classic philosophical treatise *Ṣaṭ-sandarbha,* based on the teachings of *Śrīmad-Bhāgavatam* as explained by Caitanya Mahāprabhu. In *Ṣaṭ-sandarbha* Jīva Gosvāmī elaborately analyzes a succinct verse from the *Śrīmad-Bhāgavatam* (1.2.11): "Learned transcendentalists who know the Absolute Truth call this nondual substance Brahman, Paramātmā, or Bhagavān." This verse reveals a profound three-part ontology of the Absolute Truth that can reconcile contradictory attributes of God.

The various divine conceptions in the world's wisdom traditions can be classed under three broad categories:

1. The all-pervading energy (Brahman): What quantum physicists call the one energy sea that underlies everything in the universe, what the mystics refer to as the impersonal oneness of all things and beings, the Vedic scriptures explain to be Brahman, the all-pervading light.

2. The inner guide (Paramātmā): Many spiritual traditions talk about an aspect of God immanent within us. What the Christian tradition refers to as the empowering Holy Spirit, the Vedic scriptures call the Paramātmā, the inner guide who, among other things, mediates the interactions between the soul and the material body.

3. The supreme person (Bhagavān): Saints throughout history have lovingly connected with God as the Supreme Person. That Lord whom Moses called Jehovah, whom Jesus referred to as his father in heaven, whom Mohammed praised as Allah, the Vedic scriptures reveal as Kṛṣṇa, God as the all-attractive transcendental Supreme Person.

Here's an analogy to illustrate this unity-in-diversity of the Absolute Truth.

Three rural students arrive one night at a railway platform with their teacher, eager to have their first sight of a train. After a long wait, when they see a bright light in the distance, the first villager asks their teacher, "Is that the train?" When the teacher nods, the student departs, convinced he has seen the train. When the train comes closer, the second student notices the engine—the form behind the light—and asks, "Is that the train?" When the teacher nods again, the second student leaves, confident of having seen the train. When the train finally comes into the station, the third student sees the train in its fullness with its driver and

(*please turn to page 38*)

CALENDAR

*This calendar is calculated for Mayapur, West Bengal, India. The dates, derived from a lunar calendar, may vary by one day for other locations. For the exact dates for your area, go to **www.krishnadays.com**.*

Because the Hare Kṛṣṇa movement comes in disciplic line from Caitanya Mahāprabhu, the calendar includes not only dates relevant to all followers of the Vedic tradition but also dates relating to Lord Caitanya's associates and prominent spiritual masters in His disciplic succession.

February 8–March 8

(*Month of Govinda*)

MARCH

4—Amalakī-vrata Ekādaśī
Fasting from grains and beans.

5—Disappearance anniversary of Śrīla Mādhavendra Purī, the spiritual master of Lord Caitanya's spiritual master.

8—Śrī Gaura Pūrṇimā, the appearance anniversary of Lord Śrī Caitanya Mahāprabhu, who is Kṛṣṇa Himself in the role of His own devotee. Fasting till moonrise, followed by a breakfast of Ekādaśī *prasādam* (no grains or beans). Feasting tomorrow.

March 9–April 6

(*Month of Viṣṇu*)

15—Appearance anniversary of Śrīla Śrīvāsa Paṇḍita, one of Lord Caitanya's principal associates.

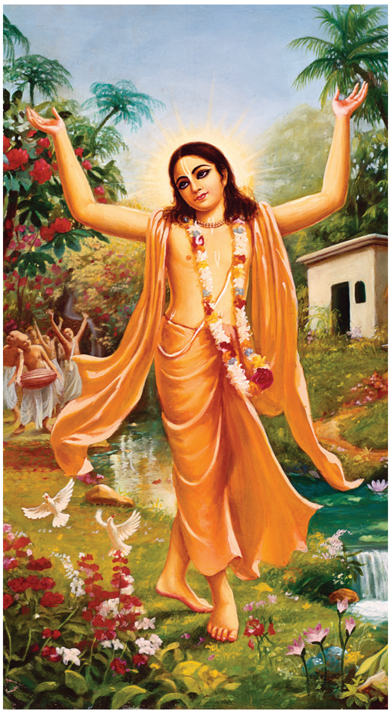
18—Pāpamocanī Ekādaśī
Fasting from grains and beans.

27—Appearance anniversary of Śrīla Rāmānujācārya, a Vaiṣṇava philosopher and spiritual master who appeared in the eleventh century.

APRIL

1—Śrī Rāma Navamī, the appearance anniversary of Lord Rāmacandra. Fasting till sunset, followed by feasting.

3—Kāmadā Ekādaśī
Fasting from grains and beans.


Detail from a painting by Muralidhara Dāsa

Lord Śrī Caitanya Mahāprabhu

6—Śrī Kṛṣṇa Vasanta Rāsa, Lord Kṛṣṇa's springtime *rāsa* dance. Balarāma Rāsa Yātrā, Lord Balarāma's *rāsa* dance. Appearance anniversary of Hanumānjī, eternal servant of Lord Rāma. Appearance anniversary of Śrīla Śyāmānanda Paṇḍita, a follower of the six Gosvāmīs of Vṛndāvana.

April 7–May 6

(*Month of Madhusūdana*)

15—Disappearance anniversary of Śrīla Vṛndāvana Dāsa Ṭhākura, the author of *Śrī Caitanya-Bhāgavata,* a biography on Lord Caitanya.

17—Vyañjulī Mahā-Dvādaśī
Fasting from grains and beans for Varūthinī Ekādaśī.

21—Appearance anniversary of Śrīla Gadādhara Paṇḍita, one of Lord Caitanya's principal associates.

24—Beginning of Candana Yātrā, the festival of anointing the temple deity with sandalwood pulp for twenty-one days.

30—Appearance anniversary of Śrīmatī Sītā Devī, the consort of Lord Rāmacandra. Appearance anniversary of Śrīmatī Jāhnavā Devī, the consort of Lord Nityānanda Prabhu. Disappearance anniversary of Śrīla Madhu Paṇḍita, a great devotee of Lord Caitanya.

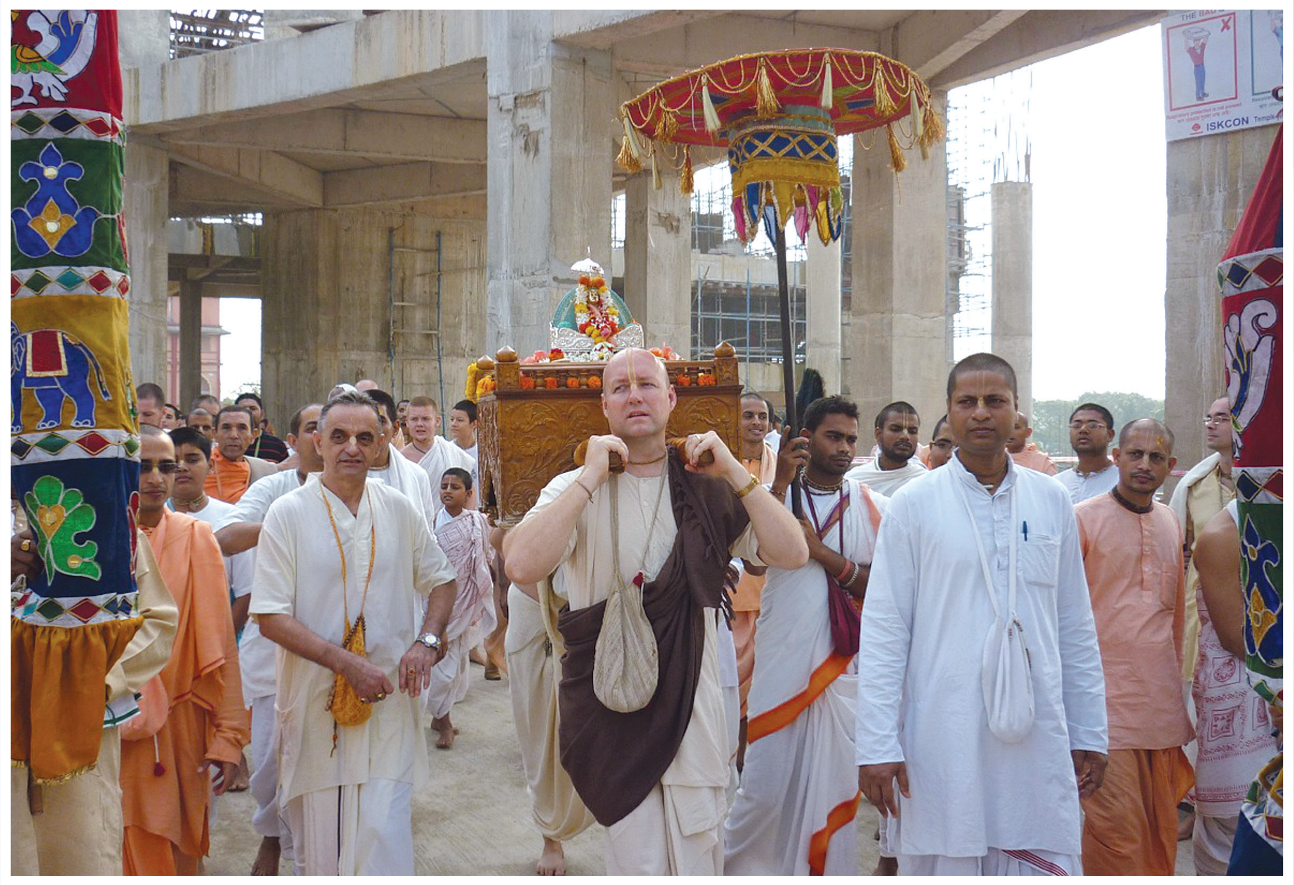
MAY

2—Mohinī Ekādaśī
Fasting from grains and beans.

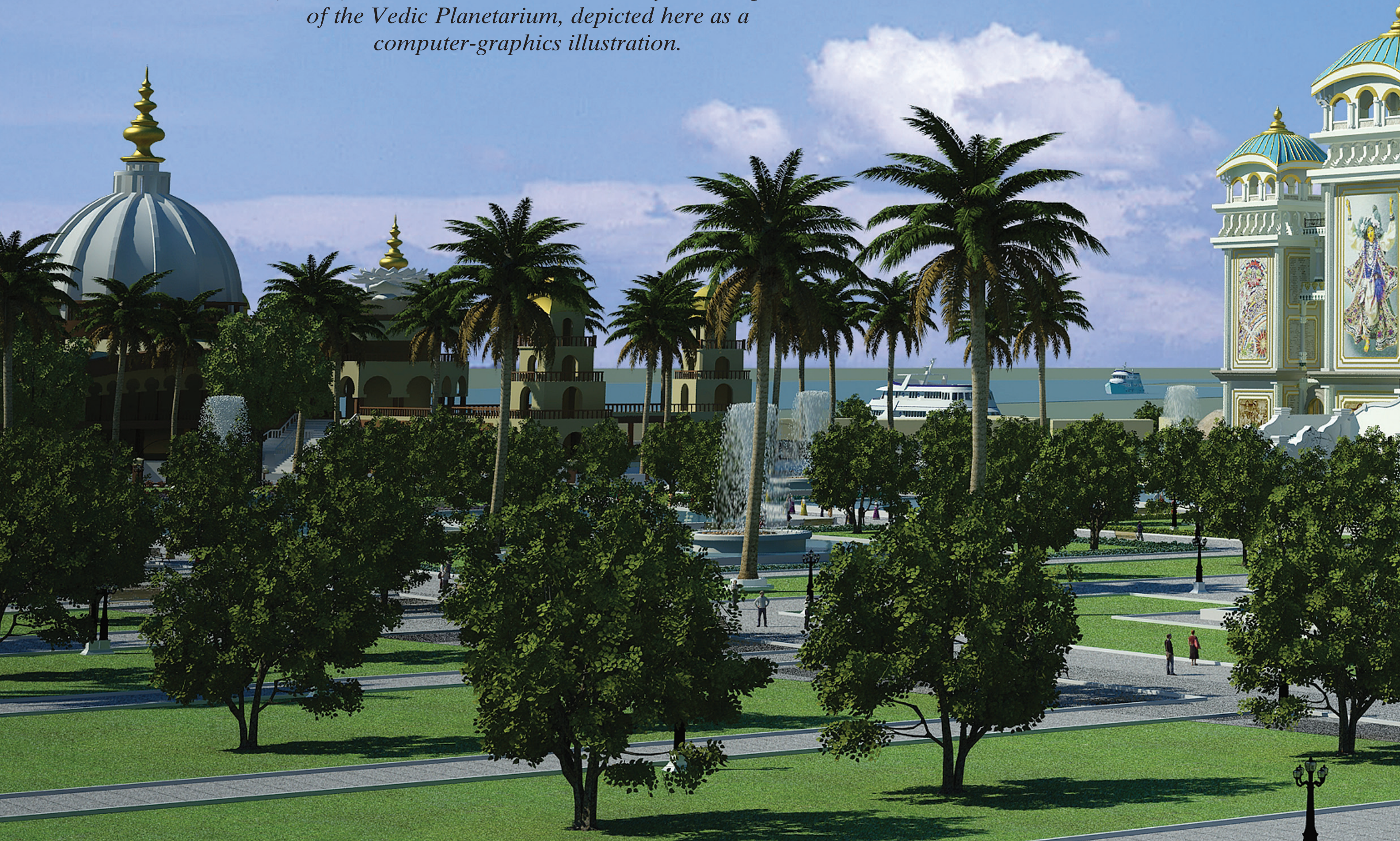
3—Rukmiṇī Dvādaśī, the appearance anniversary of Śrīmatī Rukmiṇī Devī, the consort of Lord Kṛṣṇa as Dvārakādhīśa, the Lord of Dvārakā.

4—Disappearance anniversary of Śrīla Jayānanda Prabhu, a dedicated disciple of Śrīla Prabhupāda who helped him bring the Rathayātrā festival to the Western world.

5—Nṛsiṁha Caturdaśī, appearance anniversary of Lord Nṛsiṁhadeva, Lord Kṛṣṇa's half-man, half-lion incarnation. Fasting till dusk, followed by feasting.



On the anniversary of his passing from this world, devotees carry a mūrti *of Śrīla Prabhupāda (above) around the construction site of the Temple of the Vedic Planetarium, depicted here as a computer-graphics illustration.*

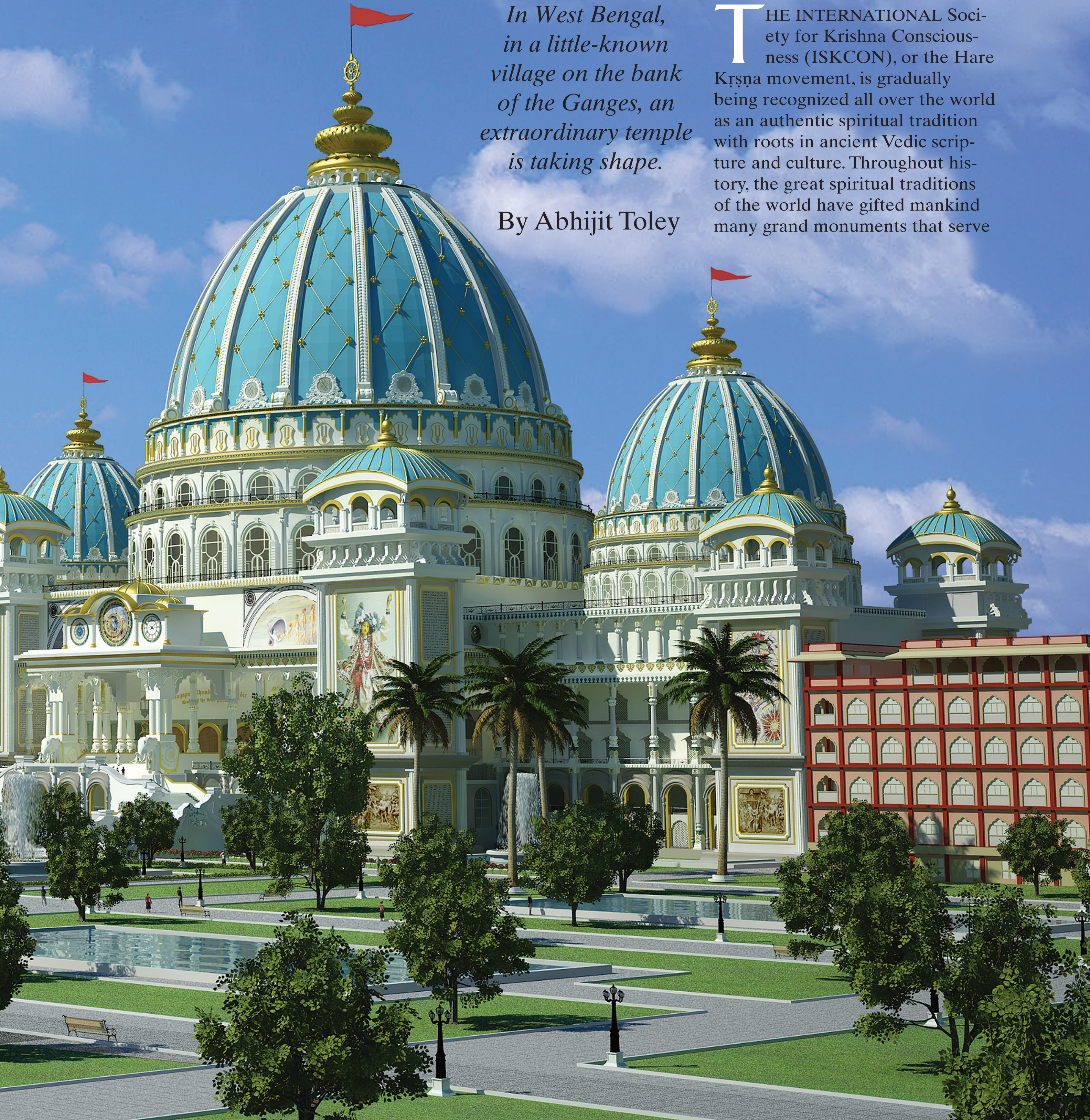


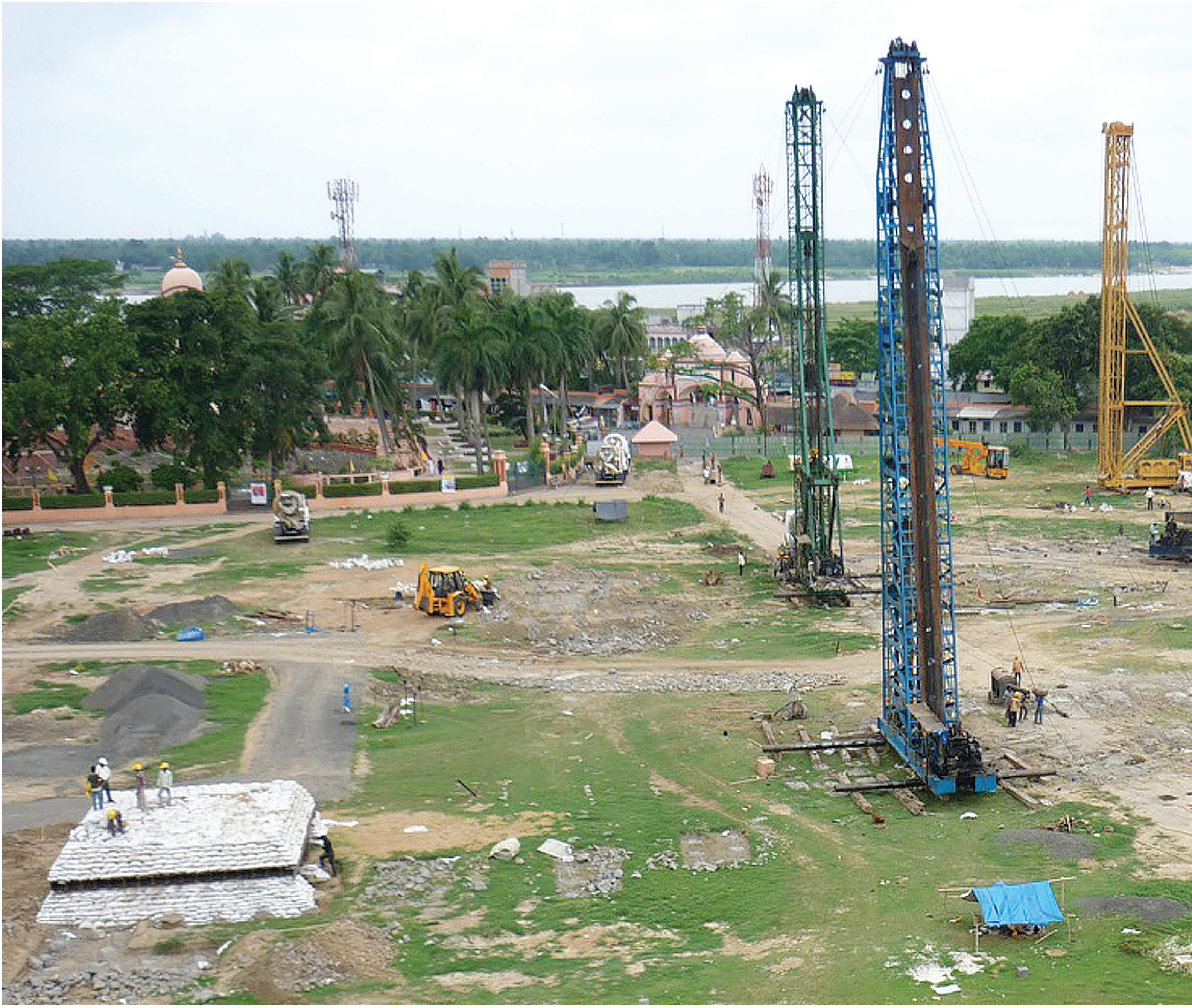
The Rising Moon of MAYAPUR

In West Bengal, in a little-known village on the bank of the Ganges, an extraordinary temple is taking shape.

By Abhijit Toley

THE INTERNATIONAL Society for Krishna Consciousness (ISKCON), or the Hare Kṛṣṇa movement, is gradually being recognized all over the world as an authentic spiritual tradition with roots in ancient Vedic scripture and culture. Throughout history, the great spiritual traditions of the world have gifted mankind many grand monuments that serve





The first stages of construction (above) included clearing out the gardens, lawns, fountains, benches, and stage between the current temple and the front gate. At right, workers demolish a fountain and sitting area to make way for the new.

as lasting, inspiring reminders of the glorious traditions they represent. The upcoming Temple of the Vedic Planetarium (ToVP) will be one such monument, representing ISKCON in particular and Gauḍīya Vaiṣṇavism in general. Combining modern technology, ancient science, timeless wisdom, and lively culture, the ToVP promises to be a popular spiritual destination.

The Mayapur Connection

The ToVP is rising on the banks of the Ganges in the holy town of Mayapur, West Bengal, India. Śrīla Bhaktivinoda Ṭhākura, the father of the modern-day Kṛṣṇa consciousness movement, narrates in his *Navadvīpa-dhāma-māhātmya* how Lord Nityānanda spoke to Śrīla Jīva Gosvāmī (both contemporary devotees of Caitanya Mahāprabhu) about the future of Mayapur. Lord Nityānanda prophesized: "When our Lord Caitanya leaves this world, by His desire the Ganges will swell. Its water will almost cover Mayapur for a hundred years, and then the water will recede. Then, by the Lord's desire, Mayapur will again be manifest, and the devotees will build temples of the Lord. One exceedingly wonderful temple (*adbhuta-mandira*) will appear from which Lord Caitanya's eternal service will be preached around the world."

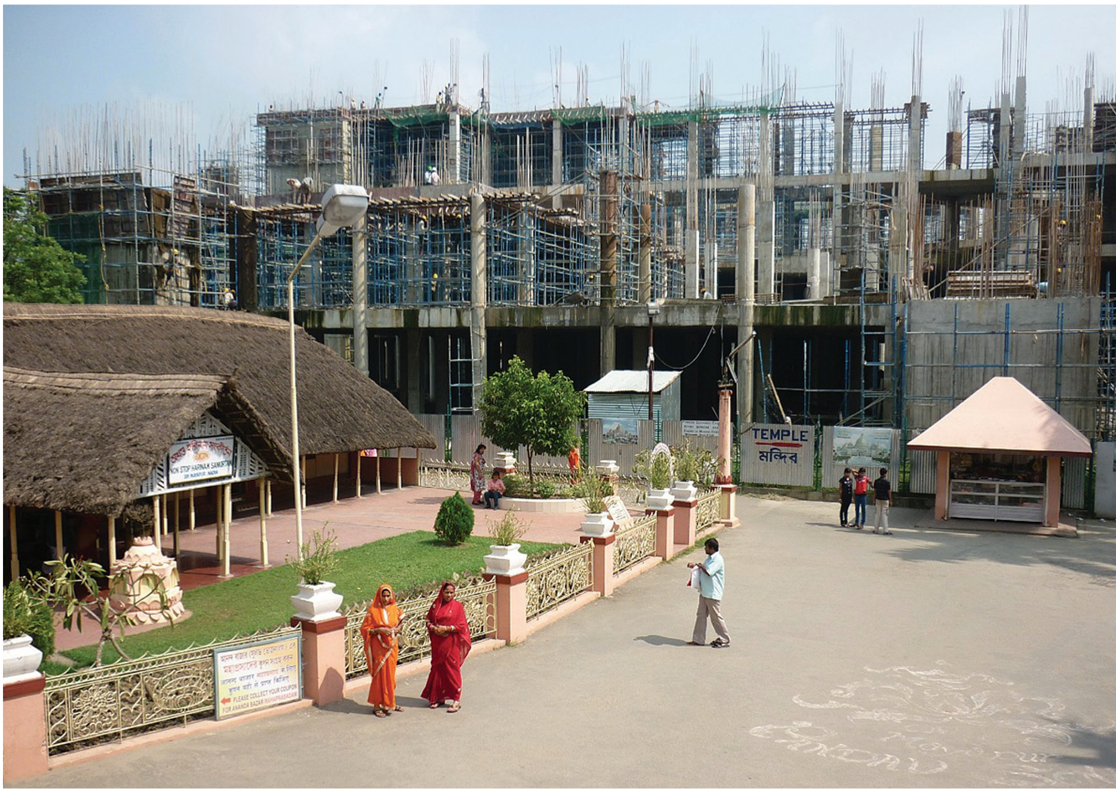
Because Mayapur is where Lord Caitanya appeared, Śrīla Prabhupāda chose it as ISKCON's international headquarters. Lord Caitanya, who is Kṛṣṇa Himself in a golden form, appeared in Mayapur a little over five hundred years ago with the mission to flood the world with the highest love of God, a love rarely revealed. He spread the Hare Kṛṣṇa mantra throughout India and prophesized that one of His "commanders" (*senapati-bhakta*) would one day deliver the holy names to every town and village in the world. In 1965, at almost seventy years old, Śrīla Prabhupāda arrived in the USA. Within twelve years, he inspired the founding of 108 temples in cities around the globe. Now, forty-seven years later, ISKCON continues to spread Lord Caitanya's mission with the goal of fulfilling His prediction. ISKCON has about five hundred temples, farm communities, restaurants, and schools, and the number is growing.

It's significant that Śrīla Prabhupāda chose Mayapur as ISKCON's international headquarters. Even today Mayapur is not well connected with the rest of the world; he didn't choose it for its material assets. Rather, he well knew the incomparable spiritual significance of Mayapur. Here Lord Caitanya first revealed his superexcellent presentation of Vaiṣṇavism: Gauḍīya Vaiṣṇavism. Mayapur is the highest seat of Gauḍīya Vaiṣṇavism. With the construction of the magnificent ToVP, Gauḍīya Vaiṣṇavism could become a well-known spiritual tradition all over the world, attracting millions from all walks of life to its sublime philosophy and culture.

Temple or Planetarium?

In Mayapur, Lord Caitanya started His *saṅkīrtana* movement of the congregational chanting of the holy names. The main activities of the Mayapur ISKCON temple, on whose campus the ToVP is being built, center on *saṅkīrtana* and gorgeous deity worship. Whoever visits

Some of the project managers inspect the site (above). From left: Puṇḍarīkākṣa Govinda Dāsa, a guest, Bhavānanda Dāsa, Ambarīṣa Dāsa, Ṣaḍbhuja Dāsa. At right, the temple begins to rise next to the original building on the property: Śrīla Prabhupāda's Bhajan Kutir. Opposite page: Members of the construction management team look over plans.



Mayapur, for whatever reason, gets a chance to experience and practice Kṛṣṇa consciousness, thus ushering auspiciousness into the visitor's life.

Śrīla Prabhupāda had a clear vision for the Temple of the Vedic Planetarium, one he often expressed. He wanted a unique Vedic planetarium to present the Vedic perspective of life, including a gigantic display of the material and spiritual worlds that visitors could view from different levels as they traveled through the planetarium. He wanted something startling and state-of-the-art to attract people from around the world to Mayapur.

Śrīla Prabhupāda recognized the hold modern atheistic science has on most people. He wanted to challenge the mechanistic understanding of the universe. To educate people in the principles of Vedic cosmology is a crucial aim of the ToVP. Cosmology studies the origin and structure of the universe, and Vedic cosmology goes further, giving extensive information about its purpose and the subtle laws that govern it.

A fundamental concept pervades Vedic cosmology: Everything and everyone has a relationship with, and depends on, the Supreme Personality of Godhead, Śrī Kṛṣṇa, the source of the creation, maintenance, and dissolution of the manifested worlds. The Vedic Planetarium and Science Center will attractively present this profound understanding. It will also provide scientific evidence that supports the idea that there is a supreme conscious intelligent being, Kṛṣṇa, who is responsible for the order and complexity we observe in the universe. And the ToVP will challenge atheistic claims about human ancestry by showing through evidence and logic that life cannot come from matter and that humans could not have evolved from apes.

Five hundred years ago Mayapur was a center of learning in logic, philosophy, and theology. Today, ISKCON Mayapur hosts primary-school students as well as adults taking advanced courses in Vaiṣṇava philosophy and practice. Mayapur's leaders, headed by His Holiness Jayapatāka Swami, plan to build a university. Along with an academic education, Mayapur students also experience a practical way of life centered on devotion to God. The ToVP will be the hub of this spiritual education.

The ToVP's aim is the aim of any true temple: to attract people to God and educate them about Him. Thus, even with the emphasis on the Vedic planetarium, the ToVP is most definitely a temple—a temple with a difference, the first of its kind: the Temple of the Vedic Planetarium.

Project Managers

DIRECTORS

Ambarīṣa Dāsa
(Chairman)
Bhavānanda Dāsa
(Creative Director)
Ṣaḍbhuja Dāsa
(Managing Director)

DESIGN TEAM

Bhavānanda Dāsa
Ṣaḍbhuja Dāsa
Vilāsinī Devī Dāsī
(Architectural Coordinator)

CONSTRUCTION MANAGEMENT

Puṇḍarīkākṣa Govinda Dāsa
(Construction Manager)
Giri Govardhana Dāsa
(Construction)
Mr. B. B. Chaudhuri
(Chief Project Adviser)

LEGAL & OFFICIAL SERVICES

Śatadhanya Dāsa

VEDIC COSMOLOGY

Antardvīpa Dāsa

3D MODELING & VISUALIZATION

Śrīśa Dāsa
Rādhā Kānta Dāsa

ACOUSTICS & LIGHTING ENGINEERING

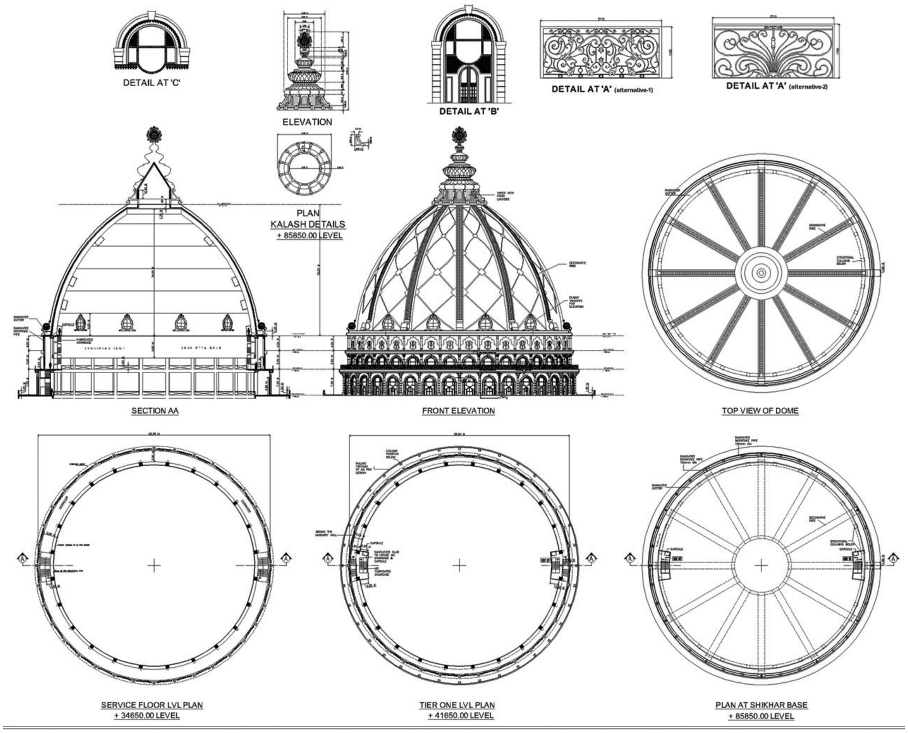
Deva Gaura Hari Dāsa

RESEARCH & ELECTRICAL

Kṛṣṇa Kumāra Dāsa

ACCOUNTING

Rādhana Rūpā Devī Dāsī
(Head Accountant)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ELEVATION
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DETAIL AT 'A' (alternative-2)
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SECTION AA
FRONT ELEVATION
TOP VIEW OF DOME
SERVICE FLOOR LVL PLAN
+ 34650.00 LEVEL
TIER ONE LVL PLAN
+ 41650.00 LEVEL
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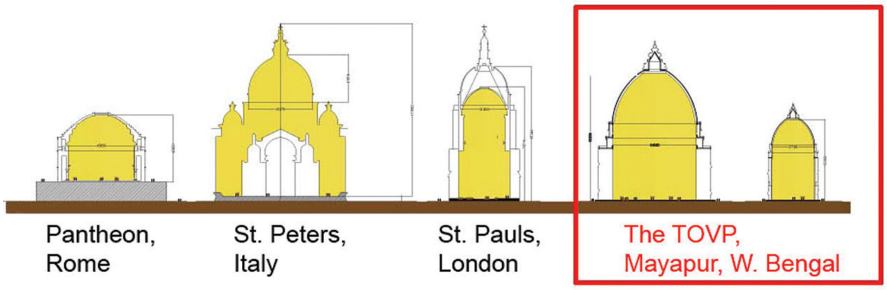
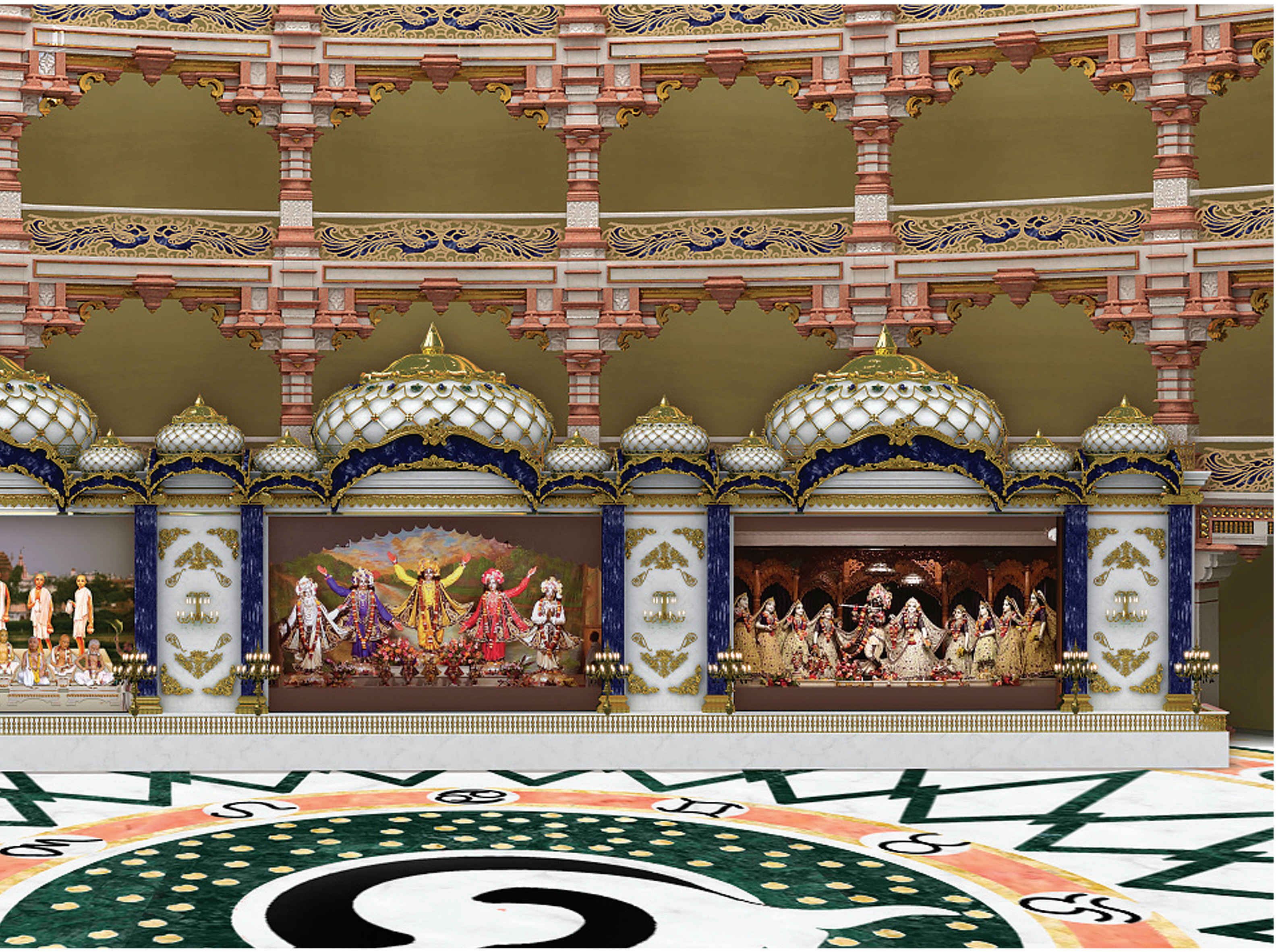

Pantheon,
Rome
St. Peters,
Italy
St. Pauls,
London
The TOVP,
Mayapur, W. Bengal

Architectural drawings of the temple dome (above), as well as a height comparison between the dome with other notable buildings. Computer illustrations of the altars and deities (above right), the closed deity chambers from above (far right), and Śrīla Prabhupāda's vyāsāsana *(right).*

Grand and Exquisite

The ToVP will be the largest Vedic temple built in the last thousand years. Śrīla Prabhupāda is the original ToVP architect. In letters and conversations, he clearly outlined its key features. In July 1976 he expressed his preference for the outer design of the temple. While visiting Washington, D.C., he instructed his disciples Yaduvara Dāsa and Viśākhā Devī Dāsī to take detailed photos of the US



Capitol building, which would serve as a prototype for the ToVP. The most prominent external feature of the ToVP will thus be its three towering domes. In consideration of Prabhupāda's various instructions, the highest and central dome, more than three hundred feet tall, will house three sets of deities. On the left will be the disciplic succession of spiritual masters in which Śrīla Prabhupāda came. In the center will be huge, effulgent Pañca-tattva deities: Śrī Kṛṣṇa Caitanya, Nityānanda Prabhu, Śrī Advaita, Śrī Gadādhara, and Śrī Śrīvāsa, who are already being worshiped today in the present Mayapur temple. And on the right will be the gorgeous Śrī Śrī Rādhā-Mādhava and Their intimate servants the eight principal *gopīs* (cowherd girls). The combined presence of all these deities on the 140-foot-wide ToVP altar

will offer a deity *darśana* (viewing) unmatched in the world.

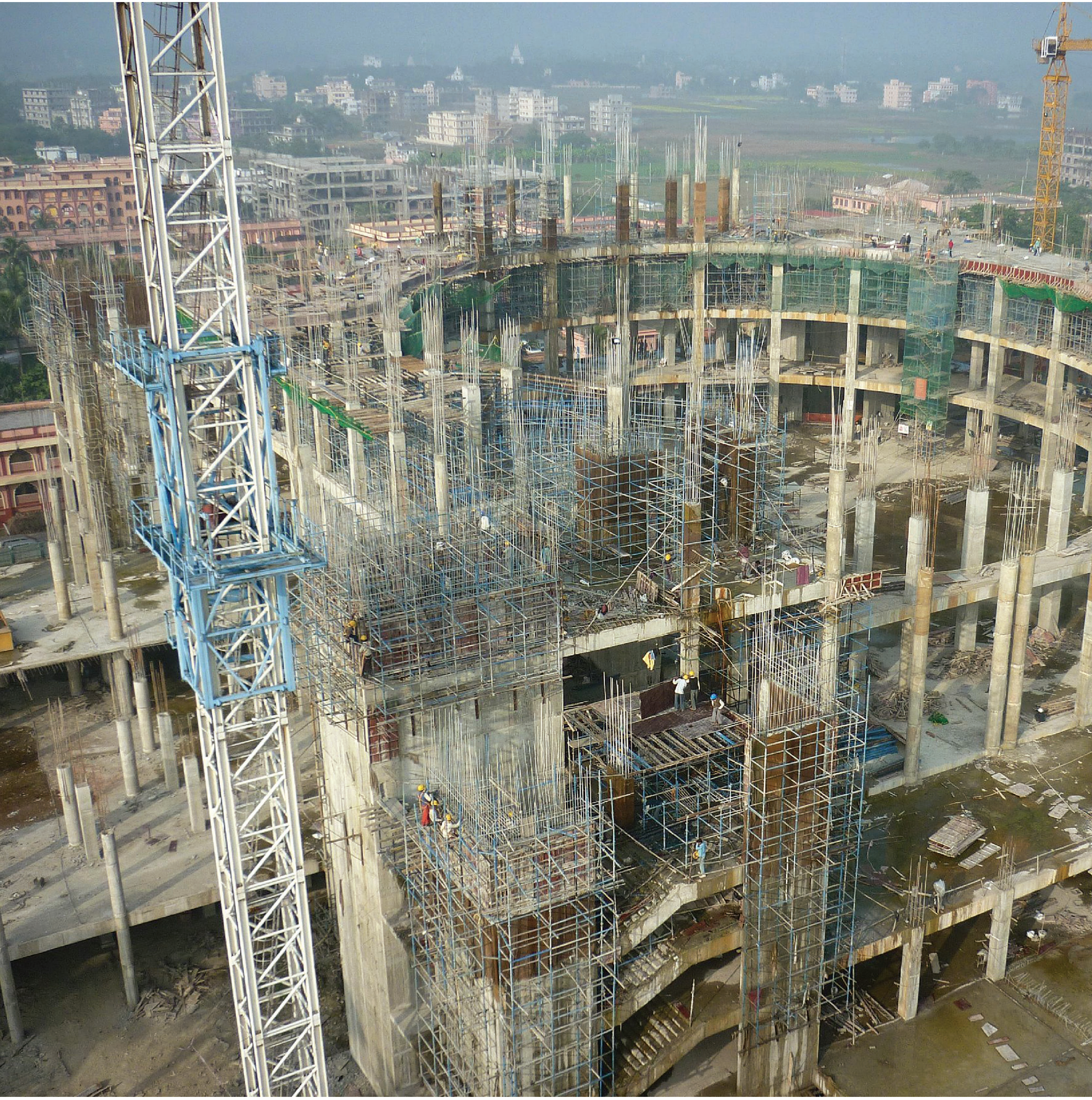
The huge temple space around the central deities will hold ten thousand devotees. The high ceiling of the dome will remind visitors of the greatness of God and inspire humility and submission to Him. Hanging inside the central dome will be a chandelier with a difference: a moving 3-D model of the structure of the universe as described in the *Śrīmad-Bhāgavatam.* Visitors will be able to study the universe from multiple levels. At each level will be galleries and exhibits to explain the various aspects of the universe, along with its purpose. The highest level will take visitors on a tour of the spiritual world.

The inside walls of the central dome will be of the best marble, ornamented with gold inlays. Onyx, known for its translucence and del-

At a certain phase of construction, a devotee performs a pūjā *on a pipe for delivering concrete (above). Above right: surveying the work. Right: pouring some of the huge quantity of concrete the building will require. Left: A welder works on a structural beam.*

icacy, will adorn the altar. Two smaller domes will flank the central dome. The dome on the right will house the deity of Lord Nṛsiṁha. Its interiors will be South Indian style and dominated by black. The dome on the left will house the Vedic Planetarium. The temple will use green architecture. For example, a state-of-the-art system for natural airflow will ventilate the central and right domes. In contrast, the Vedic Planetarium, consisting of multiple floors and seminar halls, will be fully air-conditioned.

The towering domes will be visible from miles away. Beautiful landscaping, with lawns, fountains, and ponds, will surround the temple. The massive size of the complex will awaken visitors to the temple's immense significance. The outside walls will be clad in various exquisite shades of blue, white, and gold marble of the highest quality, from the quarries of Turkey. True to its purpose of being a world temple, its architecture will be an eclectic blend of Vedic and non-Vedic styles of sacred architecture. The main entrance will be like that of a classic Vedic temple with pillars and a courtyard. The domes will be elabo-



rately ornamented with weavings of gold. An astronomical clock similar to the famous Prague Astronomical Clock will sit above the entrance to the central dome. Eight staircase towers all around the structure will lend delightful symmetry. At night, the play of light will create another breathtaking scene. Apart from these major features, innumerable finer aspects will lend unprecedented beauty to this magnificent temple.

An Inspired Team

Śrīla Prabhupāda requested his disciple Ambarīṣa Dāsa (Alfred Ford, great-grandson of Henry Ford) to help build the ToVP. Taking this instruction as his very life, Ambarīṣa Dāsa is covering a major portion of the cost. The temple construction started in 2009 and is well under way. Śrīla Prabhupāda talked about the ToVP most with his disciple Bhavānanda Dāsa, who was involved for many years with the early development of the current Mayapur temple. He now serves as the creative director for the ToVP. Ṣaḍbhuja Dāsa, a 22-year Mayapur veteran and project coordinator for

A recent photo (left) gives a sense of the progress so far and of the enormity of the project. Below: a bird's-eye view of the site at an earlier stage of construction.

the completion of Śrīla Prabhupāda's Puṣpa Samādhi in Mayapur, is now project director for the ToVP. Working under him are Puṇḍarīkākṣa Govinda Dāsa as the site project coordinator and Vilāsinī Devī Dāsī as the consultant coordinator for architects.

Gammon India, one of the largest construction companies in India, is building the temple. Mr. Vibhuti Choudhary is the consultant. The plan is for the superstructure to be complete within the next three years, with the possibility that the deities could move in at that time. The completion of the external decorative work will take some years. As a token of love and immense gratitude for the unfathomable gift of Kṛṣṇa consciousness Śrīla Prabhupāda gave to the world, the ToVP team desires to present this grand temple to him in 2016, the fiftieth anniversary of the incorporation of ISKCON.

Śrīla Prabhupāda said that the ToVP already exists—Bhaktivinoda Ṭhākura saw it. Whatever the Lord desires will manifest. What remains is to put the bricks and cement and steel and paint in their place. Śrīla Prabhupāda explained that Kṛṣṇa showed Arjuna on the battlefield of Kurukshetra that He had already killed Arjuna's enemies and Arjuna only had to fire his arrows and become an instrument for the victory. Similarly, whoever helps build the ToVP will become an instrument of the Lord in fulfilling His cherished desire to see His message spread everywhere in the world.

Śrīla Prabhupāda named the present Mayapur temple complex Sri Mayapur Chandrodaya Mandir. *Candrodaya* means "rising moon," indicating that the moon of Lord Caitanya's mercy will rise in Mayapur and spread around the world. Śrīla Prabhupāda once said in reference to the ToVP, "The plans and contemplations are going on in different phases; now when Caitanya Mahāprabhu will be pleased, it will be taken up." That time has come. With the rise of the ToVP, the resplendent moon of Lord Caitanya will ascend further and bathe the world with the most pleasing moonlight of love of God.

Abhijit Toley is a member of the congregation of ISKCON's Śrī Śrī Rādhā-Kuñjabihārī Temple in Pune, India. He works as a principal software engineer with Symantec Corporation in Pune.

THE VEDIC OBSERVER

Transcendental Commentary on the Issues of the Day

Photographer: Susan Quinland-Stringer / Agency: Dreamstime.com

Time to Ditch Bad Leaders

by Kṛṣṇa Dharma Dāsa

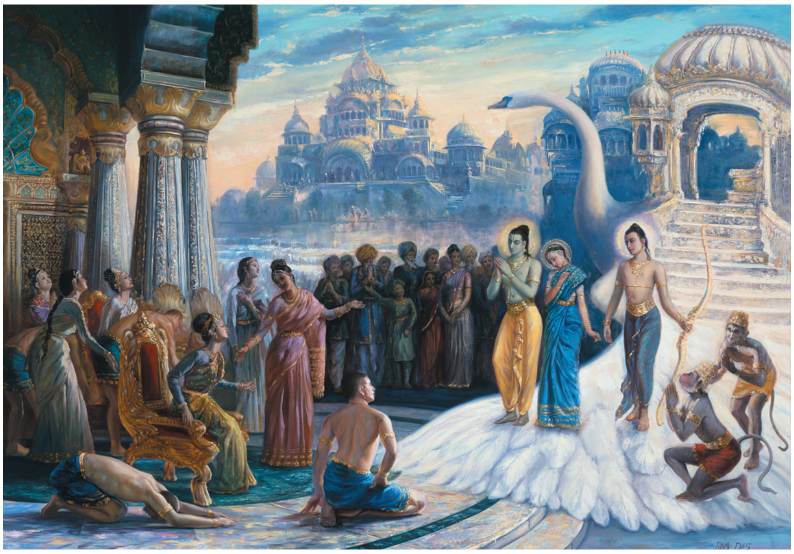
THE "LAST OF THE buffoon dictators" was one correspondent's take on the death of Muammar Gaddafi. With his numerous outlandish costumes, opulent palace, and corps of female Amazonian bodyguards, he certainly cut a colorful figure as he paraded on the world stage. But his record on human rights was a dark one. His sponsorship of terrorism and his brutality against his own people were well known, and in the end he met a gruesome fate that many say was well deserved.

Although Western leaders had previously been happy to do business with Gaddafi and his oil-rich country, they lost no time in condemning him after his demise. British Defence Secretary Peter Hammond said Libya had been liberated from a "forty-year tyranny," while US Secretary of State Hillary Clinton declared that his death "brought to a close a very unfortunate chapter in Libya's history."

Perhaps they are right, and surely we in the West should be grateful that no secret police prowl our streets and dissenters are not hanged from lampposts, but how much better is our leadership?

India's ancient scriptures say much on the subject, since good leaders are critical to the welfare of the people. Leaders lead us towards their visions, but a vision should be based upon knowledge of where humanity should be headed for its ultimate good. Visions these days are all about economic success, but that is not the Vedic standard. Human life is meant for much more than material happiness. Leaders without this vision are described as the blind leading the blind. As in Brueghel's famous painting, everyone ends up in the ditch, which in the case of poor Gaddafi turned out to be more than just a metaphor.

Today's leaders are mostly just managers. Leadership guru Stephen Covey puts it nicely when he writes, "Management is efficiency in climbing the ladder of success; leadership determines whether the ladder is leaning against the right wall." We all want happiness, and the right wall is the one where we find happiness when we get to the top, with no chance of any more suffering. That is the supreme destination where a truly qualified leader will take us. This is the vision of spiritually advanced persons who always look to the divine abode of Kṛṣṇa. Only there does the hankering soul find ultimate peace and happiness.



Painting by Rāmadāsa Abhirāma Dāsa

Lord Rāma returns to Ayodhya, where His reign shows that when leaders and citizens follow God's laws, everyone is peaceful, prosperous, and happy.

Derived Authority

The right vision means recognizing that no one in this world has independent authority. All authority derives from God and must therefore be exercised on His behalf. Without God's sanction nothing can succeed.

Higher powers—and indeed the highest power: God—control everything, and until we recognize that power, we must inevitably fall foul of it by transgressing divine law. Following divine law means being led by the godly towards God. This brings about all benefit, both material and spiritual. The *Purāṇas* speak about a hierarchy of authority coming down from Kṛṣṇa, through the *devas* (the powers behind nature), to the king or leader in human society. Aligning society with this hierarchy will create a heaven on earth. The *Rāmāyaṇa* describes the famous Rāma-rājya, "the reign of Rāma," as having brought this about. At that time there was no undue suffering anywhere—not even from natural causes (controlled by the *devas*), bodily ailments, poverty, anxiety, or anything else. Everyone was peaceful, fully satisfied, and happy, and at the end of life they ascended to the Lord's supreme abode.

Creating Hell on Earth

Conversely, a rule that neglects God's laws will eventually create a hell on earth. Disease, want, war, depression, and miseries of every type will become rampant. No matter how well meaning and hard working the leaders may be, if they have no spiritual vision they will find all their plans thwarted and the people they are trying to lead dissatisfied to the point where they will eventually throw them out.

Genuine happiness will never come from mere worldly affluence. As spiritual beings we cannot be satisfied with that. We need to connect with the Supreme Spirit and experience supreme spiritual bliss.

We can find our own way into the ditch without the help of so-called leaders, but that's not where we want to be. We want to be led back to Kṛṣṇa and our loving relationship with Him. Let us look for such leaders and make our lives truly successful.

Kṛṣṇa Dharma Dāsa is the author of the world's best-selling English editions of the Mahābhārata *and the* Rāmāyaṇa. *He lives in London with his family. You can find out more about him and read more of his writing at www.krishnadharma.com.*

Corruption and Character

by Murāri Gupta Dāsa

FED UP WITH the rampant corruption in all fields, the civil society in India is increasingly protesting against corrupt practices and pushing for stronger laws.

While we may push for stronger laws and monitoring—and I agree that we need them—another factor has a very important influence on corruption: character. Nothing can stop people with impure character from cheating. Even the tiniest of temptations can lure them, and the strongest of laws can fail to curb their soaring greed. Therefore, the need is to invest in creating good character in people. It is the strongest weapon in the fight against corruption.

Creating Good Character

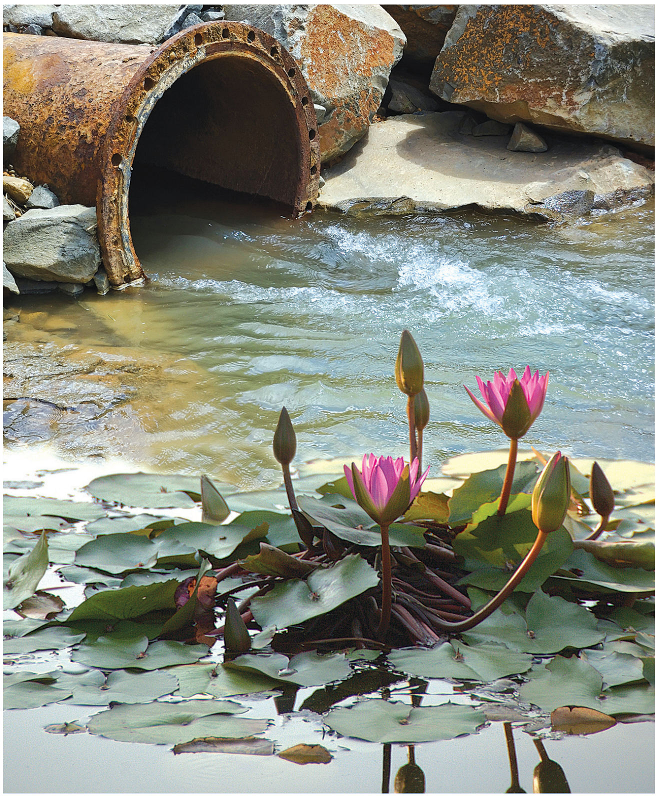
Recognizing the need to create good character, many state governments have introduced value education in the academic curriculum. While it's one thing to teach moral principles, it's another to live by them. Integrity means living by high values in good times or bad times, in joy or in pain. Real integrity only develops when morality is combined with a spirit of devotion to God and His will. Only when we are aware of an omnipresent God watching all our actions will we know that we can cheat the world but not God. The knowledge of good and bad karma coming back to us will prevent us from indulging in selfish gratification. We will be satisfied with our own share and not hanker for more, knowing that it's meant for our brothers and sisters, the children of our loving father, Kṛṣṇa. We will be satisfied with simple living, knowing that our pure and honest hearts are the best offering, pleasing Lord Kṛṣṇa the most.

A spiritual foundation will help us face the numerous hurricanes and tempests of life and remain truthful. As the Indian writer Chetan Bhagat said, "The political and economic corruption that India today faces is in fact a crisis of values. We need to understand virtues like justice, truthfulness, and charity. These values were available to us, but now we have forgotten them. For this reason alone, there is a place for God in society."

Purifying Our Hearts

The root of all corruption is greed. Greed exists within all of us. Some people control it, while in others greed is in control. Greed is never satisfied. The more you yield to its demands, the more demanding it becomes. Like a raging fire, it consumes all offerings, only to erupt in a more virulent form.

The only way we can control greed is by purifying our hearts. Anyone who follows any true religion with sincerity, deep faith, and dedication to God will develop purity of heart. Śrī Caitanya Mahāprabhu described



Lotuses: © Lu Yongli | Dreamstime.com. Pipe: © Leolintang | Dreamstime.com. Montage: Yamarāja Dāsa.

A simple life of devotion to God, free of greed and corruption, places us above the contaminating influences of material life, like the lotus that grows clean and fresh even above filthy water.

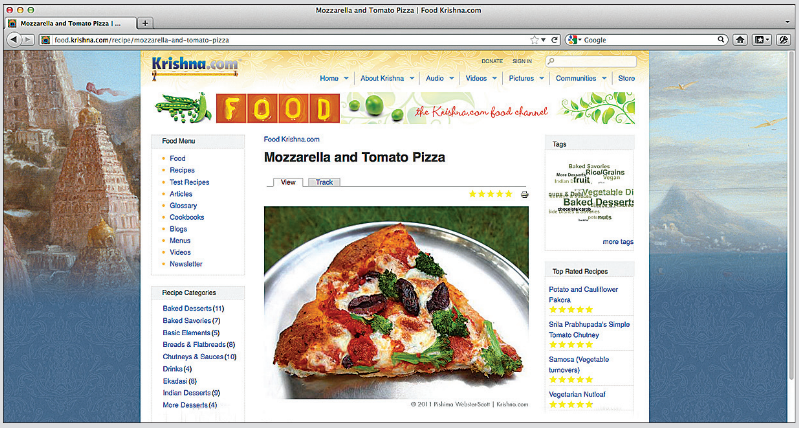
chanting the holy names of the Lord as the perfect method for internal purification. When we properly chant the holy names of the Lord, we have less greed, anger, pride, and lust. We become content. We find satisfaction in our hearts. Then there is no drive to cheat. We are satisfied in simple living and high thinking.

We can purify our greed. Instead of serving our selfish interest, we can channel this impulse to serve others, to please Kṛṣṇa, to surrender ourselves more to Kṛṣṇa, to offer more to Kṛṣṇa. When Kṛṣṇa sees how we are fighting against temptations, when He sees our selfish greed transforming into greed for giving, He is pleased. And then He fills our hearts with the supreme gift: love of God. In this spirit of love, by living a simple life and using our excess wealth for uplifting and serving humanity, even while living in the filthy waters of this material society we can remain untouched and uncontaminated like a lotus flower. ❀

Murāri Gupta Dāsa, a disciple of His Holiness Rādhānātha Swami, has a Bachelor's degree in medicine and surgery (MBBS) and is part of the production team of the Hindi and English editions of BTG in India.

e-Krishna

Profiles of Kṛṣṇa-related websites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Baked Savories (7)
Basic Elements (5)
Breads & Flatbreads (8)
Chutneys & Sauces (10)
Drinks (4)
Ekadasi (8)
Indian Desserts (9)
More Desserts (4)
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Baked Savories
Rice/Grains
Vegan
fruit
Vegetable Di
Baked Desserts
nuts
more tags
Top Rated Recipes
Potato and Cauliflower Pakora
Srila Prabhupada's Simple Tomato Chutney
Samosa (Vegetable turnovers)
Vegetarian Nutloaf

DEVOTEES SOMETIMES refer to the Hare Kṛṣṇa movement as "the kitchen religion." From the very beginning, Śrīla Prabhupāda was offering food to Kṛṣṇa and serving it out as *prasāda* to his early disciples and guests.

Designed to equip you with the knowledge and skills to prepare delicious food to offer to Lord Kṛṣṇa and share with your family and friends as *prasāda*, the Krishna.com Food Channel has long been a feature of the Krishna.com website. Recently upgraded and given a fresh new look, the Food Channel is a treasure trove of recipes, articles, menus, videos, and much more.

The first thing you will notice when you navigate your browser to **food.krishna.com** is the wonderful photos of mouthwatering delicacies, all of which you can make at home or at the temple. If you scroll down the page and click Next at the bottom, you will see there is page after page of photos to tempt you into the kitchen.

Click on Articles under the Food Menu on the left and read up on how to cook with love and offer the results of your endeavor to Lord Kṛṣṇa. There's a series of articles on interesting subjects such as *When does food become prasadam*? and *Why no garlic or onions?*

The Glossary section contains definitions and descriptions of the common ingredients used in Kṛṣṇa's favorite foods. Each item has a photo so you can easily identify what you're looking for when shopping.

The Video section has a series of videos from Kūrma Dāsa where he shows you how to make peach cobbler, orange buttermilk lassi, golden potato casserole, and a whole range of other recipes that everyone you know will enjoy.

You can also sign up for a newsletter and receive emails about new recipes and other updates to the website. There are reviews of books from your favorite devotee chefs, including Kūrma Dāsa, Ādirāja Dāsa, and Yamuna Devi.

The Krishna.com Food Channel allows you to access recipes in a variety of ways. You can simply scroll through the pages looking for something that catches your eye, or you can play with the Tag Cloud applet at the top right of the home page, which revolves as you move your mouse pointer across it, revealing the various categories of recipes available. When you see one you like, give it a click to pull up the related recipes. You can choose from the recipes that have received top ratings from other visitors, and you can search recipes by ingredient or by the name of the chef.

You'll find you can spend a lot of time browsing the site, and you'll surprise yourself with the culinary creations you can produce with a little help from Krishna.com. —*Antony Brennan*

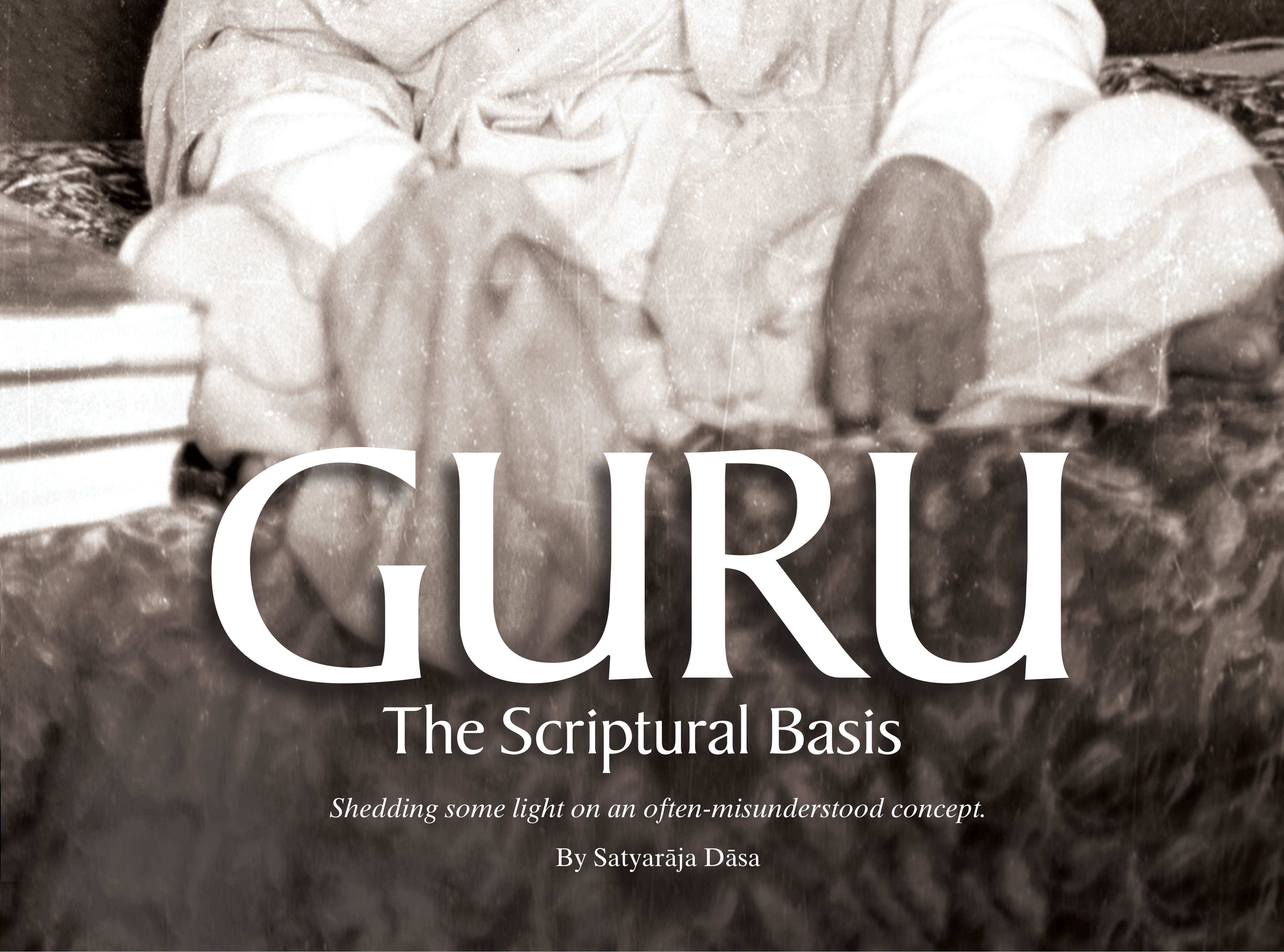
Nitai Gaurasund

**Hare Kṛṣṇa
Hare Kṛṣṇa
Kṛṣṇa Kṛṣṇa
Hare Hare
Hare Rāma
Hare Rāma
Rāma Rāma
Hare Hare**

PRONUNCIATION:
ha-ray, krish-na,
ra-ma (rhymes
with "drama")

Photo by Yamarāja Dāsa

Photo by Gurudas



GURU

The Scriptural Basis

Shedding some light on an often-misunderstood concept.

By Satyarāja Dāsa

AS TRADITIONALLY understood, there are three kinds of guru in spiritual life: (1) the *śikṣā-guru,* who gives instruction; (2) the *dīkṣā-guru,* who initiates with sacred mantras; and (3) the *caitya-guru,* the Lord in the heart, who is properly accessed through the other two.

Kṛṣṇadāsa Kavirāja Gosvāmī, the author of the *Caitanya-caritāmṛta,* informs us that these three manifestations are identical to Kṛṣṇa:

guru kṛṣṇa-rūpa hana śāstrera
pramāṇe
guru-rūpe kṛṣṇa kṛpā karena
bhakta-gaṇe

"According to the deliberate opinion of all revealed scriptures, the spiritual master is nondifferent from Kṛṣṇa. Lord Kṛṣṇa in the form of the spiritual master delivers His devotees." (*Caitanya-caritāmṛta, Ādi* 1.45)

śikṣā-guruke ta' jāni kṛṣṇera
svarūpa
antaryāmī, bhakta-śreṣṭha,—
ei dui rūpa

"One should know the instructing spiritual master to be the Personality of Kṛṣṇa. Lord Kṛṣṇa manifests Himself as the Supersoul and as the greatest devotee of the Lord." (*Caitanya-caritāmṛta, Ādi* 1.47)

Here, the Sanskrit word for the Supersoul, or the Lord in the heart, is *antaryāmī*. Other texts refer to Him as Paramātmā. Some people feel they can call upon this form of the Lord at will, but it is actually quite difficult. Sometimes God may communicate directly with us, but that is rare. More often than not, we mistake our own conditioning and wishful thinking for the Lord's communication. Therefore, spiritual adepts instruct us to verify our perceptions with God's representatives—the first two kinds of guru described above.

Kṛṣṇadāsa Kavirāja Gosvāmī writes:

jīve sākṣāt nāhi tāte guru
caittya-rūpe
śikṣā-guru haya kṛṣṇa
mahānta-svarūpe

"Since one cannot visually experience the presence of the Supersoul, He appears before us as a liberated devotee. Such a spiritual master is none other than Kṛṣṇa Himself." (*Caitanya-caritāmṛta, Ādi* 1.58)

The knowledge the guru teaches must be in accordance with *śāstra* (sacred texts) and *sādhus* (previous gurus).

Clearly, then, one must take advantage of those great souls who act as gurus in this world. Therefore it is critical to distinguish between legitimate teachers and charlatans. Thus, the *Muṇḍaka Upaniṣad* (1.2.12) teaches us how to identify the guru:

tad-vijñānārthaṁ sa gurum
evābhigacchet
samit-pāṇiḥ śrotriyaṁ
brahma-niṣṭham

"To learn transcendental science, one must approach a bona fide spiritual master in disciplic succession. The bona fide spiritual master is fixed in the Absolute Truth. . . ."

This verse contains more information than one might at first think. Not only does it highlight the importance of accepting a spiritual master—using the imperative case (*abhigacchet:* "must accept")—but it mentions two major characteristics of a bona fide teacher of spiritual sciences:

(1) The word *śrotriyam* indicates one who is proficient in Vedic knowledge (called *śruti,* or "that which is heard"). Traditionally, the student developed such proficiency at the feet of a master, and it was understood that one could not access this knowledge in any other way. Thus, a genuine guru must come in a historical succession of teachers, known as a *sampradāya* ("lineage"). The *Purāṇas* speak of four genuine *sampradāyas* connected to Kṛṣṇa: the Śrī Sampradāya, the Rudra Sampradāya, the Kumāra Sampradāya, and the Brahma Sampradāya. The *Purāṇas* also mention the four prominent systemizers of the teachings of these *sampradāyas:* Rāmānuja, Viṣṇusvāmī, Nimbārka, and Madhva. A true spiritual master should come in one of these four lines.

In addition, the knowledge the guru teaches must be in accordance with *śāstra* (the sacred texts) and *sādhus* (previous gurus). This is all part of the first item: *śrotriyam.*

(2) The second characteristic—*brahma-niṣṭham*—means that the guru must be "absorbed in transcendence," having traversed the path of spiritual illumination under the guidance of qualified teachers.

By referring to spiritual authorities and traditional sacred texts, one should be able to discern whether or not someone is enlightened. The guru's main concern must be God and the spiritual pursuit. He or she has no other interest. The bona fide teacher's passion for the Supreme should be self-evident, thorough, and contagious.

Other Types of Guru

Besides these three types of guru, the Eleventh Canto of the *Śrīmad-Bhāgavatam* speaks of twenty-four others. They appear in the beginning of a section called the *Uddhava-gītā,* where Kṛṣṇa's devotee and cousin Uddhava meets with Kṛṣṇa just prior to His departure from this world, asking Him for spiritual instruction. Kṛṣṇa begins His reply by saying,

ātmano gurur ātmaiva
puruṣasya viśeṣataḥ

yat pratyakṣānumānābhyāṁ
śreyo 'sāv anuvindate

"An intelligent person, expert in perceiving the world around him and in applying sound logic, can achieve real benefit through his own intelligence. Thus sometimes one acts as one's own instructing spiritual master." (*Śrīmad-Bhāgavatam* 11.7.20)

In his commentary, Śrīla Jīva Gosvāmī specifies that this intelligence that arises from within, when properly utilized, inspires one to find and follow a spiritual master in the external world (*gurv-anuśaraṇe pravartaka ity arthaḥ*). Thus, the twenty-four gurus outlined in the *Bhāgavatam* do not preclude accepting a *dīkṣā-* or *śikṣā-guru.*

Still, Kṛṣṇa goes on to tell Uddhava that those who possess self-discipline might seek Him out through their faculty of reason, and even though He is beyond material nature—and even beyond their well-utilized reason—they can understand Him as the cause of all causes.

Viśvanātha Cakravartī Ṭhākura, in his commentary, points out the limits of reason: Though one may be able to achieve some understanding of the impersonal and Paramātmā features of the Absolute, Kṛṣṇa in His original form as the Supreme Person is certainly beyond the scope of inference alone.

In other words, it is possible with one's intellect to conclude that there is a cause of all causes, since through observation one can perceive that the world functions in a causal manner. It may even be possible to understand, with logic, that God has both impersonal and personal aspects. But without *bhakti* and the practices of hearing and chanting about Kṛṣṇa under the tutelage of a teacher in disciplic succession, one cannot properly access Kṛṣṇa as the Supreme Lord.

The Avadhūta's Gurus

As the *Uddhava-gītā* continues, Lord Kṛṣṇa explains to Uddhava that their forefather King Yadu knew a young *avadhūta,* a renunciant with no fixed dwelling who had given up all possessions and worldly responsibilities. Yadu observed how this young man had a peaceful and joyous demeanor, even though he didn't have any of the usual amenities of life. And so Yadu asked him how this was so: "Why are you so happy despite having nothing of your own?"

The *avadhūta* answered that he was fortunate enough to have had many preceptors who had shown him the way. He then began to describe each of these teachers one by one, along with the lessons he had learned from them. The first five are the principal material elements—earth, water, fire, air, and ether (sky).

Earth: The *avadhūta* said, "A sober person, even when harassed by other living beings, should understand that his aggressors are acting helplessly under the control of God, and thus he should never be distracted from progress on his own path. This rule I have learned from the earth. A saintly person should learn from the mountain to devote all his efforts to the service of others and to make the welfare of others the sole reason for his existence. Similarly, as the disciple of the tree, he should learn to

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dedicate himself to others.” (*Śrīmad-Bhāgavatam* 11.7.37–38)

Water: Water teaches us that learned persons, like water in its natural state, should be pure—transforming and cleansing everyone they come in contact with.

Fire: From fire one can learn how to remain unaffected by the things one consumes. Yogis continue with their practice regardless of the state of their digestion. Put more generally, this instruction means that yogis must persevere regardless of circumstance.

Another lesson the *avadhūta* took from fire: Never accumulate material acquisitions; burn through them as needed, but never hoard.

Air: A true yogi, the *avadhūta* said, interacts with the objects of the senses just as the air does—without becoming attached to anything. Sometimes the air takes on the odors of the objects it passes over or through, but it simply carries the odors, never identifying with them. Similarly, even when the yogi seems to have taken on the qualities of material objects, he is unaffected by the world around him because he knows he is ultimately transcendental to it.

Sky: “Both the individual soul and the Supersoul,” the *avadhūta* said, “can be understood by comparing them to the nature of the sky: although the sky extends everywhere and everything rests within the sky, the sky does not mix with anything, nor can it be divided by anything.” (*Śrīmad-Bhāgavatam* 11.7.42)

The above is a general outline of the guru principle and an analysis of the first five in a list of twenty-four gurus described in the *Bhāgavatam.* In an upcoming article I will discuss the other nineteen gurus identified by the *avadhūta.*

Satyarāja Dāsa, a disciple of Śrīla Prabhupāda, is a BTG associate editor. He has written over twenty books on Kṛṣṇa consciousness and lives near New York City.

FORM

(*continued from page 16*)

multiple compartments and passengers and, with the encouragement of his teacher, even meets and befriends the driver.

The train’s bright headlight represents the effulgent spiritual substratum, or Brahman, and the engine with its concrete shape represents God’s localized feature, Paramātmā. The third student’s experience is akin to meeting the Supreme Person, Bhagavān, and developing a personal relationship with Him. The teacher represents the wisdom traditions, which give an answer commensurate with the seeker’s level of patient commitment.

Thus, a close-up holistic vision reveals a three-in-one Absolute Truth that integrates both the immanent and transcendent aspects as well as the personal and impersonal features.

Fulfilling the Heart’s Longing

This discussion is just a small sample of the rigorous logical and scriptural analysis through which the *ācāryas* (exemplary devotee-scholars) like Rāmānujācārya, Madhvācārya, Jīva Gosvāmī, Baladeva Vidyābhūṣaṇa, and Śrīla Prabhupāda have established unequivocally that God is a person with a transcendental form. Once this truth becomes unquestionably established in our heart, we can wholeheartedly aspire to love and serve the Supreme Personality of Godhead, Śrī Kṛṣṇa, and gradually achieve *prema,* divine love, which alone will eternally and completely satisfy our heart’s longing for happiness.

Caitanya Caraṇa Dāsa is a disciple of His Holiness Rādhānātha Swami. He holds a degree in electronic and telecommunications engineering and serves full time at ISKCON Pune. He is the author of eight books. To read his other articles and subscribe to his free ezine, register at www.thespiritualscientist.com. This article was adapted from his book Idol Worship or Ideal Worship?

HEART OF A VAIṢṆAVA

(*continued from page 58*)

words. During decades of devoted service, her love for Prabhupāda and his gift of Kṛṣṇa consciousness intensified, transcending time and circumstance, and she sincerely extended that love to all, especially young people. In her presence, the joy and wonder of faithfully following Śrīla Prabhupāda’s instructions made Śrīla Prabhupāda’s presence palpable. People throughout the world have been and continue to be transcendentally inspired by Śrīla Prabhupāda’s devoted servant Yamunā Devī Dāsī. And the hearts of those who were close to her continue to reverberate with her humility, affection, cheerfulness, incredible creativity, loving encouragement, and the gratitude she felt for every aspect of *bhakti*.

* * *

“Your appreciation of the Ratha-yātrā festival and realizing the beauty of *kīrtana* and Jagannātha as well as the magnanimity of Lord Caitanya in His sublime teachings, are some of the wonderful things that I mark in your progressive advancement in Kṛṣṇa consciousness. Please try to continue this attitude and you will be more and more happy in your life, and at the end, get entrance into the association of Kṛṣṇa.” (Letter from Śrīla Prabhupāda to Yamunā Devī Dāsī, July 16, 1968)

Viśākhā Devī Dāsī, a close friend of Yamunā’s, has been contributing articles and photos to BTG for almost forty years. She lives at Saranagati Village, BC, Canada.

ONLINE EXTRA: For more about Yamunā Devī, including remembrances by devotees, go to http://btg.krishna.com/back-godhead-marchapril-2012 after March 1.

BOOK SECTION: ŚRĪMAD-BHĀGAVATAM

Referred to as “the ripe fruit of the tree of Vedic literature,” *Śrīmad-Bhāgavatam* is the most complete and authoritative exposition of Vedic knowledge. Five thousand years ago the great sage Kṛṣṇa Dvaipāyana Vyāsa composed this *purāṇa,* or history, to explain the essence of spiritual knowledge. Here we present *Śrīmad-Bhāgavatam* in serialized form, with the original Sanskrit text, transliteration, word meanings, translation, and purports by His Divine Grace A. C. Bhaktivedanta Swami Prabhupāda, founder-*ācārya* of the International Society for Krishna Consciousness.

WHY WE SUFFER OR ENJOY

Svāyambhuva Manu, speaking to Dhruva Mahārāja, explains God’s impartiality and the cause of our fortune and misfortune.

CANTO 4: CHAPTER 11

20 न वै स्वपक्षोऽस्य विपक्ष एव वा
परस्य मृत्योर्विशतः समं प्रजाः
तं धावमानमनुधावन्त्यनीशा
यथा रजांस्यनिलं भूतसङ्घाः

na vai sva-pakṣo ’sya vipakṣa eva vā
parasya mṛtyor viśataḥ samaṁ prajāḥ
taṁ dhāvamānam anudhāvanty anīśā
yathā rajāṁsy anilaṁ bhūta-saṅghāḥ

na—not; *vai*—however; *sva-pakṣaḥ*—ally; *asya*—of the Supreme Personality of Godhead; *vipakṣaḥ*—enemy; *eva*—certainly; *vā*—or; *parasya*—of the Supreme; *mṛtyoḥ*—in the form of time; *viśataḥ*—entering; *samam*—equally; *prajāḥ*—living entities; *tam*—Him; *dhāvamānam*—moving; *anudhāvanti*—follow behind; *anīśāḥ*—dependent living entities; *yathā*—as; *rajāṁsi*—particles of dust; *anilam*—the wind; *bhūta-saṅghāḥ*—other material elements.

The Supreme Personality of Godhead, in His feature of eternal time, is present in the material world and is neutral towards everyone. No one is His ally, and no one is His enemy. Within the jurisdiction of the time element, everyone enjoys or suffers the result of his own karma, or fruitive activities. As, when the wind blows, small particles of dust fly in the air, so, according to one’s particular karma, one suffers or enjoys material life.

PURPORT: Although the Supreme Personality of Godhead is the original cause of all causes, He is not responsible for anyone’s material sufferings or enjoyment. There is no such partiality on the part of the Supreme Lord. ① The less intelligent accuse the Supreme Lord of being partial and claim that this is why one enjoys in this material world and another suffers. But this verse specifically says that there is no such partiality on the part of the Supreme Lord. Living entities, however, are never independent. As soon as they declare their independence of the supreme controller, they are immediately put into this material world to try their luck freely, as far as possible. When the material world is created for such misguided living entities, they create their own karma, fruitive activities, and take advantage of the time element, and thereby they create their own fortune or misfortune. Everyone is created, everyone is maintained, and everyone is ultimately killed. As far as these three things are concerned, the Lord is equal to everyone; ② it is according to one’s karma that one suffers and enjoys. The living entity’s higher or lower posi-

(1) What do the less intelligent accuse the Supreme Lord of to explain why one enjoys in this material world and another suffers?
(2) What determines whether one suffers or enjoys?

tion, his suffering and enjoying, are due to his own karma. The exact word used in this connection is *anīśāḥ,* which means “dependent on their own karma.” The example is given that the government gives everyone the facilities for governmental action and management, but by one’s own choice one creates a situation which obliges him to exist under different types of consciousness. The example given in this verse is that when the wind blows, particles of dust float in the air. Gradually lightning occurs, and then torrents of rain follow, and thus the rainy season creates a situation of varieties in the forest. God is very kind—He gives everyone an equal chance—but by the resultant actions of one’s own karma one suffers or enjoys this material world.

21 आयुषोऽपचयं जन्तोस्तथैवोपचयं विभुः
उभाभ्यां रहितः स्वस्थो दुःस्थस्य विदधात्यसौ

āyuṣo ’pacayaṁ jantos
tathaivopacayaṁ vibhuḥ
ubhābhyāṁ rahitaḥ sva-stho
duḥsthasya vidadhāty asau

āyuṣaḥ—of duration of life; *apacayam*—diminution; *jantoḥ*—of the living entities; *tathā*—similarly; *eva*—also; *upacayam*—increase; *vibhuḥ*—the Supreme Personality of Godhead; *ubhābhyām*—from both of them; *rahitaḥ*—free; *sva-sthaḥ*—always situated in His transcendental position; *duḥsthasya*—of the living entities under the laws of karma; *vidadhāti*—awards; *asau*—He.

The Supreme Personality of Godhead, Viṣṇu, is all-powerful, and He awards the results of one’s fruitive activities. Thus, although one living entity’s duration of life is very small whereas that of another is very great, He is always in His transcendental position, and there is no question of lessening or increasing His duration of life.

PURPORT: Both the mosquito and Lord Brahmā are living entities in the material world; both are minute sparks and are part of the Supreme Lord. The very short duration of the life of the mosquito and the very long lifetime of Lord Brahmā are both awarded by the Supreme Personality of Godhead according to the results of their karma. ③ But in the *Brahma-saṁhitā* we find it said, *karmāṇi nirdahati:* the Lord diminishes or vanquishes the reactions of devotees. ④ The same fact is explained in *Bhagavad-gītā. Yajñārthāt karmaṇo ’nyatra:* one should perform karma only for the purpose of satisfying the Supreme Lord, otherwise one is bound by the action and reaction of karma. Under the laws of karma a living entity wanders within the universe under the rule of eternal time, and sometimes he becomes a mosquito and sometimes Lord Brahmā. To a sane man this business is not very fruitful. *Bhagavad-gītā* (9.25) gives a warning to the living entities: *yānti deva-vratā devān*—those who are addicted to the worship of the demigods go to the planets of the demigods, and those who are addicted to worship of the Pitās, forefathers, go to the Pitās. Those who are inclined to material activities remain in the material sphere. But persons who engage in devotional service reach the abode of the Supreme Personality of Godhead, where there is neither birth nor death nor different varieties of life under the influence of the law of karma. The best interest of the living entity is to engage himself in devotional service and go back home, back to Godhead. Śrīla Bhaktivinoda Ṭhākura advised: “My friend, you are being washed away in material nature’s waves of time. Please try to understand that you are the eternal servant of the Lord. Then everything will stop, and you will be eternally happy.”

(3) What does the *Brahma-saṁhitā* say about the karmic reactions for devotees?
(4) What does the *Bhagavad-gītā* say one must do in order not to be bound by the action and reaction of karma?
(5) What is the cause of the different varieties of life in the material world?

22 केचित्कर्म वदन्त्येनं स्वभावमपरे नृप
एके कालं परे दैवं पुंसः काममुतापरे

kecit karma vadanty enaṁ
svabhāvam apare nṛpa
eke kālaṁ pare daivaṁ
puṁsaḥ kāmam utāpare

kecit—some; *karma*—fruitive activities; *vadanti*—explain; *enam*—that; *svabhāvam*—nature; *apare*—others; *nṛpa*—my dear King Dhruva; *eke*—some; *kālam*—time; *pare*—others; *daivam*—fate; *puṁsaḥ*—of the living entity; *kāmam*—desire; *uta*—also; *apare*—others.

The differentiation among varieties of life and their suffering and enjoyment is explained by some to be the result of karma. Others say it is due to nature, others due to time, others due to fate, and still others say that it is due to desire.

PURPORT: There are different types of philosophers—*mīmāṁsakas,* atheists, astronomers, sexualists, and so many other classifications of mental speculators. The real conclusion is that it is our work only that binds us within this material world in different varieties of life. ⑤ How these varieties have sprung up is explained in the *Vedas:* it is due to the desire of the living entity. The living entity is not a dead stone; he has different varieties of desire, or *kāma.* The *Vedas* say, *kāmo ’karṣīt.* The living entities are originally parts of the Lord, like sparks of a fire, but they have dropped to this material world, attracted by a desire to lord it over nature. That is a fact. Every living entity is trying to lord it over the material resources to the best of his ability.

This *kāma,* or desire, cannot be annihilated. There are some philosophers who say that if one gives up his desires, he again becomes liberated. But it is not at all possible to give up desire, for desire is a symptom of the living entity. If there were no desire, then the living entity would be a dead stone. ⑥ Śrīla Narottama Dāsa Ṭhākura, therefore, advises that one turn his desire towards serving the Supreme Personality of Godhead. Then desire becomes purified. And when one's desires are purified, one becomes liberated from all material contamination. The conclusion is that the different philosophers' theories to explain the varieties of life and their pleasure and pain are all imperfect. The real explanation is that we are eternal servants of God and that as soon as we forget this relationship we are thrown into the material world, where we create our different activities and suffer or enjoy the result. We are drawn into this material world by desire, but the same desire must be purified and employed in the devotional service of the Lord. Then our disease of wandering in the universe under different forms and conditions will end.

23 अव्यक्तस्याप्रमेयस्य नानाशक्त्युदयस्य च
न वै चिकीर्षितं तात को वेदाथ स्वसम्भवम्

avyaktasyāprameyasya
nānā-śakty-udayasya ca
na vai cikīrṣitaṁ tāta
ko vedātha sva-sambhavam

avyaktasya—of the unmanifested; *aprameyasya*—of the Transcendence; *nānā*—various; *śakti*—energies; *udayasya*—of Him who gives rise to; *ca*—also; *na*—never; *vai*—certainly; *cikīrṣitam*—the plan; *tāta*—my dear boy; *kaḥ*—who; *veda*—can know; *atha*—therefore; *sva*—own; *sambhavam*—origin.

The Absolute Truth, Transcendence, is never subject to the understanding of imperfect sensory endeavor, nor is He subject to direct experience. He is the master of varieties of energies, like the full material energy, and no one can understand His plans or actions; therefore it should be concluded that although He is the original cause of all causes, no one can know Him by mental speculation.

PURPORT: The question may be raised, "Since there are so many varieties of philosophers theorizing in different ways, which of them is correct?" The answer is that the Absolute Truth, Transcendence, is never subject to direct experience or mental speculation. The mental speculator may be called Dr. Frog. ⑦ The story is that a frog in a three-foot well wanted to calculate the length and breadth of the Atlantic Ocean on the basis of his knowledge of his own well. But it was an impossible task for Dr. Frog. A person may be a great academician, scholar, or professor, but he cannot speculate and expect to understand the Absolute Truth, for his senses are limited. The cause of all causes, the Absolute Truth, can be known from the Absolute Truth Himself, and not by our ascending process to reach Him. When the sun is not visible at night or when it is covered by a cloud in the day, it is not possible to uncover it, either by bodily or mental strength or by scientific instruments, although the sun is there in the sky. No one can say that he has discovered a torchlight so powerful that if one goes on a roof and focuses the torchlight on the night sky, the sun will then be seen. There is no such torchlight, nor is it possible.

⑧ The word *avyakta,* "unmanifested," in this verse indicates that the Absolute Truth cannot be manifested by any strain of so-called scientific advancement of knowledge. Transcendence is not the subject matter of direct experience. ⑨ The Absolute Truth may be known in the same way as the sun covered by a cloud or covered by night, for when the sun rises in the morning, in its own way, then everyone can see the sun, everyone can see the world, and everyone can see himself. This understanding of self-realization is called *ātma-tattva.* Unless, however, one comes to this point of understanding *ātma-tattva,* one remains in the darkness in which he was born.

Under the circumstances, no one can understand the plan of the Supreme Personality of Godhead. The Lord is equipped with varieties of energies, as stated in the Vedic literature (*parāsya śaktir vividhaiva śrūyate*). He is equipped with the energy of eternal time. Not only does He have the material energy which we see and experience, but He has also many reserve energies that He can manifest in due course of time when necessary. The material scientist can simply study the partial understanding of the varieties of energies; he can take up one of the energies and try to understand it with limited knowledge, but still it is not possible to understand the Absolute Truth in full by dint of material science. No material scientist can foretell what is going to happen in the future.

⑩ The *bhakti-yoga* process, however, is completely different from so-called scientific advancement of knowledge. A devotee completely surrenders unto the Supreme, who reveals Himself by His causeless mercy. As stated in *Bhagavad-gītā, dadāmi buddhi-yogaṁ tam.* The Lord says, "I give him intelligence." What is that intelligence? *Yena māṁ upayānti te.* ⑪ The Lord gives one the intelligence to cross over the ocean of nescience and come

(6) How does Narottama Dāsa Ṭhākura advise us to purify desire?
(7) What is the metaphor of "Dr. Frog"?
(8) What does the word *avyakta* indicate about the Absolute Truth?
(9) How is knowing the Absolute Truth like seeing the sun?
(10) How is the *bhakti-yoga* process different from scientific advancement of knowledge?
(11) What intelligence does Kṛṣṇa give His devotee?

back home, back to Godhead.

In conclusion, the cause of all causes, the Absolute Truth, or Supreme Brahman, cannot be understood by philosophical speculation, but He reveals Himself to His devotee because the devotee fully surrenders unto His lotus feet. *Bhagavad-gītā* is therefore to be accepted as a revealed scripture spoken by the Absolute Truth Himself when He descended to this planet. If any intelligent man wants to know what God is, he should study this transcendental literature under the guidance of a bona fide spiritual master. Then it is very easy to understand Kṛṣṇa as He is.

24 न चैते पुत्रक भ्रातुर्हन्तारो धनदानुगाः
विसर्गादानयोस्तात पुंसो दैवं हि कारणम्

na caite putraka bhrātur
hantāro dhanadānugāḥ
visargādānayos tāta
puṁso daivaṁ hi kāraṇam

na—never; *ca*—also; *ete*—all these; *putraka*—my dear son; *bhrātuḥ*—of your brother; *hantāraḥ*—killers; *dhanada*—of Kuvera; *anugāḥ*—followers; *visarga*—of birth; *ādānayoḥ*—of death; *tāta*—my dear son; *puṁsaḥ*—of a living entity; *daivam*—the Supreme; *hi*—certainly; *kāraṇam*—the cause.

My dear son, those Yakṣas, who are descendants of Kuvera, are not actually the killers of your brother; the birth and death of every living entity are caused by the Supreme, who is certainly the cause of all causes.

25 स एव विश्वं सृजति स एवावति हन्ति च
अथापि ह्यनहङ्कारान्नाज्यते गुणकर्मभिः

sa eva viśvaṁ sṛjati
sa evāvati hanti ca
athāpi hy anahaṅkārān
nājyate guṇa-karmabhiḥ

saḥ—He; *eva*—certainly; *viśvam*—the universe; *sṛjati*—creates; *saḥ*—He; *eva*—certainly; *avati*—maintains; *hanti*—annihilates; *ca*—also; *atha api*—moreover; *hi*—certainly; *anahaṅkārāt*—from being without ego; *na*—not; *ajyate*—becomes entangled; *guṇa*—by the modes of material nature; *karmabhiḥ*—by activities.

The Supreme Personality of Godhead creates this material world, maintains it, and annihilates it in due course of time, but because He is transcendental to such activities, He is never affected by ego in such action or by the modes of material nature.

(12) What one simple fact proves that we are infected by the three material modes of nature?

PURPORT: In this verse the word *anahaṅkāra* means "without ego." The conditioned soul has a false ego, and as a result of his karma he gets different types of bodies in this material world. Sometimes he gets the body of a demigod, and he thinks that body to be his identity. Similarly, when he gets the body of a dog he identifies his self with that body. But for the Supreme Personality of Godhead there is no such distinction between the body and the soul. *Bhagavad-gītā,* therefore, certifies that anyone who thinks of Kṛṣṇa as an ordinary human being is without knowledge of His transcendental nature and is a great fool. The Lord says, *na māṁ karmāṇi limpanti:* He is not affected by anything He does, because He is never contaminated by the material modes of nature.

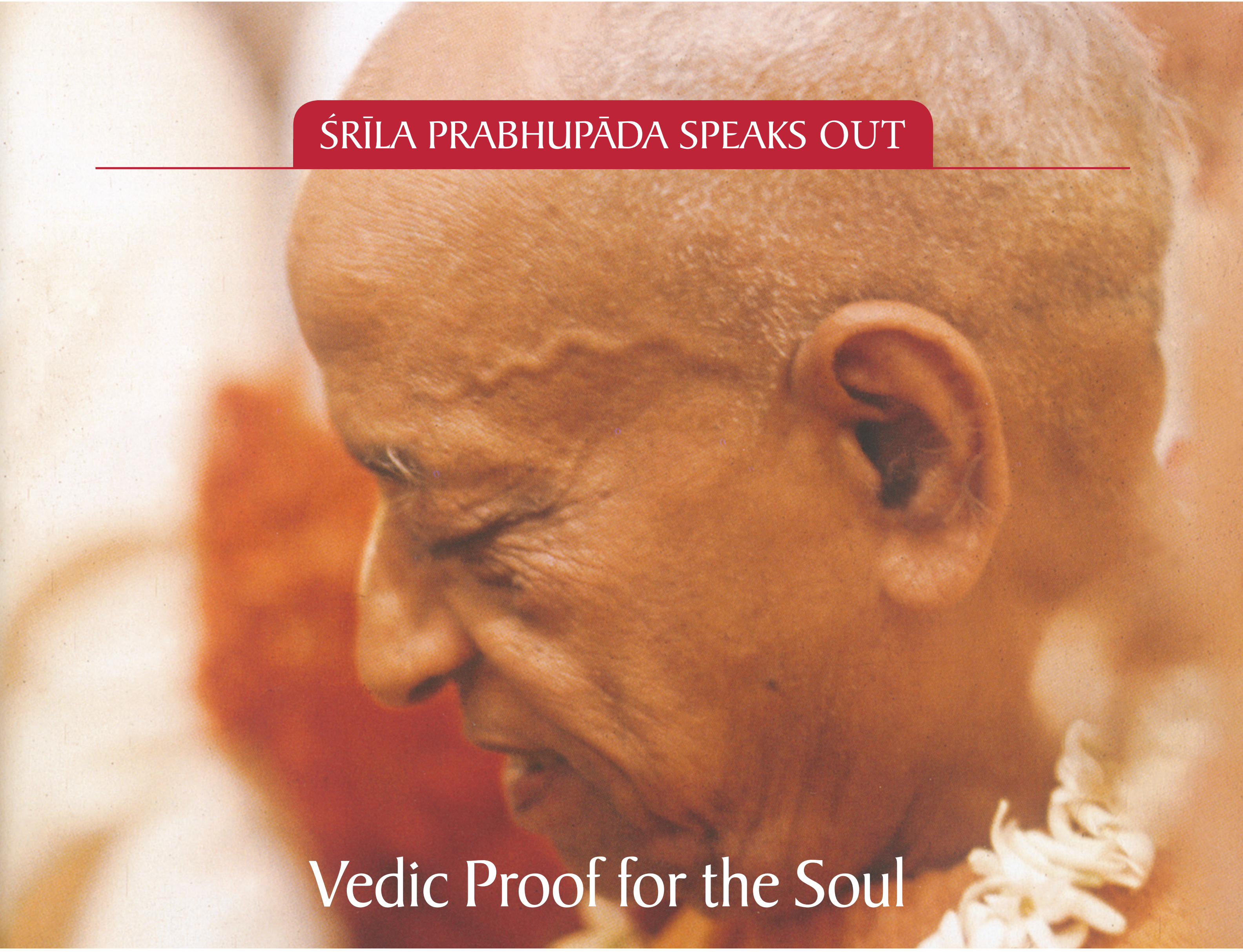
⑫ That we have a material body proves that we are infected by the three material modes of nature. The Lord says to Arjuna, "You and I had many, many births previously, but I remember everything, whereas you do not." That is the difference between the living entity, or conditioned soul, and the Supreme Soul. The Supersoul, the Supreme Personality of Godhead, has no material body, and because He has no material body, He is not affected by any work He executes. There are many Māyāvādī philosophers who consider that Kṛṣṇa's body is the effect of a concentration of the material mode of goodness, and they distinguish Kṛṣṇa's soul from Kṛṣṇa's body. The real situation, however, is that the body of the conditioned soul, even if he has a large accumulation of material goodness, is material, whereas Kṛṣṇa's body is never material; it is transcendental. Kṛṣṇa has no false ego, for He does not identify Himself with the false and temporary body. His body is always eternal; He descends to this world in His own original, spiritual body. This is explained in *Bhagavad-gītā* as *paraṁ bhāvam.* The words *paraṁ bhāvaṁ* and *divyam* are especially significant in understanding Kṛṣṇa's personality.

26 एष भूतानि भूतात्मा भूतेशो भूतभावनः
स्वशक्त्या मायया युक्तः सृजत्यत्ति च पाति च

eṣa bhūtāni bhūtātmā
bhūteśo bhūta-bhāvanaḥ
sva-śaktyā māyayā yuktaḥ
sṛjaty atti ca pāti ca

eṣaḥ—this; *bhūtāni*—all created beings; *bhūta-ātmā*—the Supersoul of all living entities; *bhūta-īśaḥ*—the controller of everyone; *bhūta-bhāvanaḥ*—the maintainer of everyone; *sva-śaktyā*—through His energy; *māyayā*—the external energy; *yuktaḥ*—through such agency; *sṛjati*—creates; *atti*—annihilates; *ca*—and; *pāti*—maintains; *ca*—and.

[*Continued in the next issue.*]



ŚRĪLA PRABHUPĀDA SPEAKS OUT

Vedic Proof for the Soul

The following conversation between His Divine Grace A. C. Bhaktivedanta Swami Prabhupāda and an Indian doctor took place in September 1973 at the Hare Kṛṣṇa center in London.

Doctor: Can you scientifically prove that the soul exists? I mean, is it purely a matter of belief? Or . . .

Śrīla Prabhupāda: No, it is a scientific fact. Our science is perfect, because we are receiving knowledge from the perfect source, Kṛṣṇa. And modern so-called science is imperfect, because the scientists' knowledge is received from imperfect sources. However great a scientist you may be, you have to admit that your senses are imperfect.

Doctor: Yes.

Śrīla Prabhupāda: So, imperfect senses can give only imperfect knowledge. What you are calling scientific knowledge is bogus, because the men who have produced that knowledge are imperfect. How can you expect perfect knowledge from an imperfect person?

Doctor: It's a question of degree.

Śrīla Prabhupāda: My point is that if you are unable to give perfect knowledge, what is the use of taking knowledge from you?

Doctor: Yes, I accept that view. But how do you prove that the soul exists?

Śrīla Prabhupāda: You take information from the perfect source, Kṛṣṇa, or from Kṛṣṇa's representative, who repeats the words of Kṛṣṇa. That is our process of proof. *Evaṁ paramparā-prāptam:* "Transcendental knowledge must be received in disciplic succession." We don't accept knowledge from a rascal; we accept knowledge from Kṛṣṇa, the Supreme. I may be a rascal, but because I am receiving knowledge from the perfect source and repeating that, whatever I say is perfect. A child may be ignorant—he does not know what is what—but because he has learned that a certain article is called "table," when he says, "Father, this is a table," his words are perfect. Similarly, if you hear from the perfect person and believe that, then your knowledge is perfect. Kṛṣṇa says *tathā dehāntara-prāptiḥ:* "After death the spirit soul enters another material body." We accept it. We don't require proof from a so-called scientist, who's imperfect.

Doctor: So the question of belief comes first.

Śrīla Prabhupāda: It is not belief; it is fact.

Doctor: Yes, but how do you prove that fact?

Śrīla Prabhupāda: That Kṛṣṇa says so is proof.

Doctor: [very sarcastically] "It has been said by Kṛṣṇa." But . . .

Śrīla Prabhupāda: That is our Vedic proof. Whenever we say something, we immediately quote from the Vedic literature to support it. This is our process of proof, which is just like that in the law court. When a lawyer is arguing in court, he must quote from previous judgments. Then his argument will be accepted by the judge as legal proof. Similarly, as soon as we say something, we immediately support it by quoting from the Vedic literature. That is the way of proof in spiritual matters. Otherwise, what are the scriptures for? If they are merely products of mental speculation, what is the use of these books? Of course, the Vedic literature also presents the Absolute Truth with all logic and reasoning. For example, in the *Bhagavad-gītā* (2.13) Kṛṣṇa says,

dehino 'smin yathā dehe
kaumāraṁ yauvanaṁ jarā
tathā dehāntara-prāptir
dhīras tatra na muhyati

"The soul is changing his body from childhood to youth and from youth to old age. Similarly, the soul enters another body at death." Where is the illogical presentation? This is scientific. For an intelligent man, this is scientific proof. And if he's still dull-headed, what can be done?

Doctor: But the soul is invisible. How can you be so sure it exists?

Śrīla Prabhupāda: Just because something is invisible doesn't mean we can't know it exists. The subtle body of mind, intelligence, and ego is also invisible to you, but you know that the subtle body is there. We have two kinds of bodies: a gross body of earth, water, fire, air, and ether, and a subtle body of mind, intelligence, and ego. You can see the body of earth, water, and so on, but can you see the subtle body? Can you see the mind? Can you see the intelligence? Yet everyone knows you have a mind and I have a mind.

Doctor: These are something abstract, you know.

Śrīla Prabhupāda: No, not abstract. They are subtle matter, that's all. You simply have no eyes to see them.

Doctor: Well, at present we have three methods for studying the intelligence—

Śrīla Prabhupāda: Anyway, you accept that the subtle body exists even though you cannot see it. That is my point. Similarly, the soul exists even though you cannot see it. The soul is covered by the subtle and the gross bodies. What is known as death is the annihilation of the gross body. The subtle body remains and carries the soul to a place where he can again grow another material body just suitable for fulfilling the desires of his mind.

English guest: You mean the subtle body and the soul are the same thing?

Śrīla Prabhupāda: No, the soul is different from the subtle body. The soul is finer than intelligence. These things are all explained in the *Bhagavad-gītā* (3.42):

indriyāṇi parāṇy āhur
indriyebhyaḥ paraṁ manaḥ
manasas tu parā buddhir
yo buddheḥ paratas tu saḥ

First of all, in the gross understanding, we are aware of only the senses of the body. Those who are like animals think that the senses are all in all. They do not understand that the senses are controlled by the mind. If one's mind is distorted, then his senses cannot work; he is a madman. So the controller of the senses is the mind. And above the mind is the intelligence. And above the intelligence is the soul.

We cannot see even the mind and intelligence, so how can we see the soul? But the soul has his existence, his magnitude. And if one has no understanding of the spirit soul, he is no better than an animal, because he is identifying himself with his gross and subtle bodies.

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HOW I CAME TO KṚṢṆA CONSCIOUSNESS

FROM SNEERING PASSERBY TO INITIATED DISCIPLE

A successful young man gradually discovers what's truly valuable.

By Mahābhāgavata Dāsa

ONE AFTERNOON, as I walked out of a bustling Mumbai train station, I saw a shaven-headed monk standing close to a big pile of books. I approached him with a sneer on my face, fully intending not to engage with him. But the book he held out caught my attention, and something made me stop for a moment. It was the *Bhagavad-gītā As It Is.* I briefly gazed upon Kṛṣṇa holding the reins of the chariot and Arjuna getting ready to shoot an arrow.

When I first saw the monk from a distance, all sorts of thoughts raced through my mind. “What a loser,” I thought, and wondered if he'd flunked out of school, or if he'd graduated from a university but had such low marks that he couldn't get a job. I thought of myself as the epitome of what every young man should be, or if they were not, then at least they should aspire to be. I was very proud of my excellent marks in school and my prestigious job, for which I had beaten thousands of other qualified engineers. I was proud of the money I had in my pocket and my stylish briefcase, and felt deep loathing and pity for the person I considered a fool on the street.

A small part of me, however, was also intrigued. Some months earlier, on a visit to Tirupati with some friends, unexpected emotions had confused me. It was meant to be a vacation, to see some sights, including this temple, but the hours and hours of waiting in line had made me want to chant some mantras I was taught during my childhood. When I reached the inner sanctum of the temple, I'd become very emotional. After the standard brief viewing of the deity, Śrī Bālajī, I'd been pushed out of the temple by attendants and the crowds, and I'd dismissed the feeling as just some kind of fatigue and sentimental emotion.

I now looked at the monk with the *Bhagavad-gītā As It Is,* threw my head back proudly, and asked “How much?”

“Someone has already donated for them; you can take one,” the monk humbly answered.

“Really? Free?” I asked, puzzled by the fact that he wasn't out to make money.

“Yes,” he answered, looking me up and down. “For you, free.”

I felt insulted that he didn't want my money. I grabbed the book from his hand, threw it in my briefcase, and walked away quickly, without even so much as a look to say thank you. I'll read that book, I thought, to find all its faults and show any shaven-headed fellows next time I meet them that they are just wasting their time with all this religious mumbo jumbo. I'll tell them that if they really want to succeed in life, I can show them how.

For several days I barely even touched the book. I leafed through the pages a bit, but was disappointed that I didn't immediately find any flaws. Many weeks later, I started off, but couldn't keep pace with the barrage of names, thoughts, ideas, and concepts that emerged from the pages. I decided to read only the translations first, then the Sanskrit word-by-word, hoping that surely I'd find faults in the translation, being proud of the little Sanskrit I had studied. Frustrated in my faultfinding endeavor, I resigned myself to reading the lengthy "Purports." I thought I had found a fault, but with no shaven-headed monks to argue with, I lost track of the "fault" and kept reading, thinking I should simply read the entire book and reserve judgment until the author had a proper chance to say what he wanted to say. All in all, I thought I had found three or four faults, some minor spelling errors, maybe some grammar problems, but nothing like I'd hoped, nothing by which I could turn the entire philosophy on its head and beat down one of those monks in an argument. Disappointed, I quit reading.

Many months later I thought I should read the book again, as it wasn't so bad. In fact, even though I wasn't admitting it, I felt some attraction to the book. So I read it a second time. Then I read it a third time, a fourth time, a fifth time, went on reading it over and over again, and my fascination continued to grow. But I didn't do anything much to act on what I read. I continued my job, stuck with my friends and my materialistic life, switched jobs, changed cities, hopped continents, but almost everywhere I went, my *Bhagavad-gītā* came along. Little did I know that I had been tricked by the most masterful trickster imaginable: Kṛṣṇa.

I didn't do anything much to act on what I read, but almost everywhere I went, my *Bhagavad-gītā* came along.

Marriage and a Temple Visit

A few years later I visited my close pen pal of six years in Durban, South Africa. I wanted to marry her, and I visited her parents to seek their permission. One of the first places she took me to was the Durban ISKCON temple on Bhaktivedanta Swami Circle. As we entered the temple, a strange emotion came over me once more, a very comfortable feeling, as if I'd stepped into my home. I wasn't sure if this was because of the place I was visiting or the person I was visiting it with. But the intense emotions of meeting the girl I was soon to marry overshadowed all that, and later I spoke to her passionately about the downfalls of organized religions.

Some years later, as we continued our life journey together, we moved to Toronto, Canada, and the apartment we rented was walking distance from the Hare Kṛṣṇa temple. We went a few times on Sundays, standing awkwardly at the back of the temple as the regulars mingled, sang, danced. One afternoon, as we were walking down Yonge Street, we saw some strange red shapes down the street with crowds of people. I don't know why we were so excited, but we recognized the chariots as Rathayātrā carts and hurried to catch up with the procession. I recalled that one is supposed to pull on the ropes, so we both pulled for quite a distance. Then we learned that the procession was on its way to Center Island, a park setting. We hadn't been there before, so it was a pleasure to go to the island, see the colorful tents, get a delicious lunch, witness the cultural shows, take in the atmosphere, and get in line for a plate of delicious food. Over time, I began to make the connection between what I'd read in the book over the years and what these people were doing.

"Yes," I thought, "these people are really honest followers of Kṛṣṇa."

As the regulars started to see me more and more at the temple, some of them began to insist that I start chanting Hare Kṛṣṇa, but I didn't listen to them. Around that time, Bhaktimārga Swami, the leader of ISKCON Toronto, began to call upon me to act in plays he directed. I performed many odd roles: a servant, a *ṛṣi,* one of Rāvaṇa's ten heads, a demon in Rāvaṇa's army, a tree, a river, a horse, and so on. Also around that time, at a Sunday feast I met the guest speaker, who spoke about chanting and who said he had an Internet e-course where anyone could ask questions and he'd answer.

As a software entrepreneur, I was in front of a computer almost all day, so I began by reading and asking questions online. Some questions were quite offensive, but the kind teacher didn't seem to take offense and had great patience with me.

He said that to realize the knowledge myself I'd have to chant Hare Kṛṣṇa. But that was too hard, and I thought I couldn't do it properly anyway. He recommended chanting on beads, and I happened to have some sandalwood beads, 108 on a string. So I began on those, one round a day, weekdays only. In time, I thought I was missing out on the weekends, so I chanted then too. After some time I switched to Tulasī beads. Slowly, I began to dislike eating out, and wanted to offer all food to Kṛṣṇa before eating, and the food tasted better for it.

A Rough Transition

There was a long period of great turmoil when our lifestyle went against what the *Bhagavad-gītā* said, what my Internet guru said, what the speakers at the Sunday feasts said. Sometimes I'd follow their instructions, sometimes not. When I didn't follow, it was because I was addicted to bad habits, or because I wanted to keep up with social norms, or because I was too timid to tell people my preferences, or because I wanted to keep up my "image."

Then, without warning, hard times hit, and all of a sudden there wasn't enough money. Business partners fled, colleagues began to disrespect me, and my wife and I couldn't afford to do everything we did before. Through all of this, the words of the *Bhagavad-gītā* seemed to take on new and urgent meaning, our chanting progressively increased, and the devotees at the temple treated us with more and more kindness and compassion. It felt like the only thing we could afford to do was go to the temple, so we did. Once again Kṛṣṇa was drawing us closer.

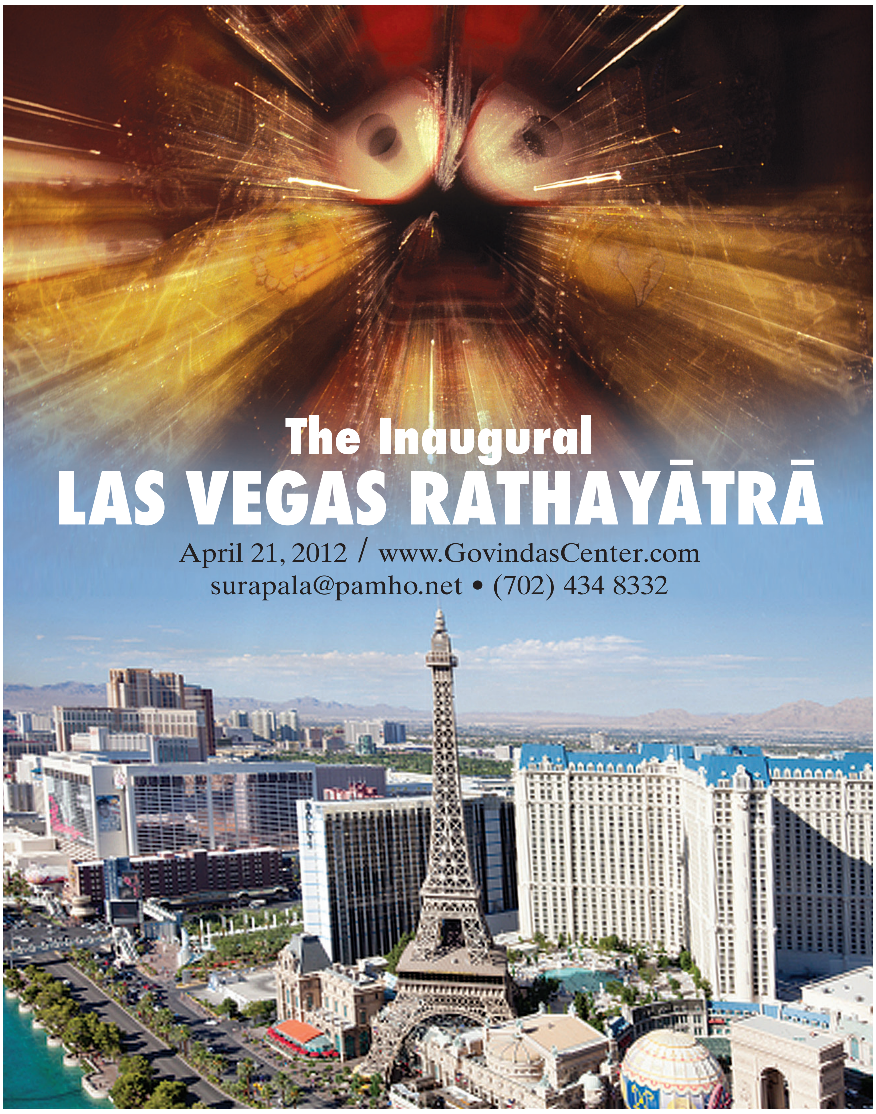
My questions to my Internet guru, Saṅkarṣaṇa Dāsa Adhikārī, got more and more personal, and one day I asked a particularly offensive question to which he replied tersely that I could choose to be a discredit or a credit; now the choice was mine. Then I realized I had a choice—to truly accept what was in the *Bhagavad-gītā,* or to follow my old materialistic ways.

As we got firmer in Kṛṣṇa consciousness, amazing things started to happen, and it stopped mattering that we didn't have so much money. Even when the money started to flow back in, we weren't attracted to all our old ways of spending it. In fact, in following my guru's instructions I was beginning to develop a keen interest in distributing Śrīla Prabhupāda's books, the very same activity the *brahmacārī* on the street in Mumbai was doing twelve years earlier. (Nowadays, I sometimes give away books for little or no money, recalling the great favor the *brahmacārī* did for me.) I began taking a more active role in temple services, learned to wear a dhoti, joined a *kīrtana* band as a musician, took part in local festivals, and attended many more festivals all over the world. Our lives became full of activities we wouldn't have dreamed of just five years earlier.

Then, after deep reflection, I sought spiritual initiation from my Internet guru, Śrīmān Saṅkarṣaṇa Dāsa Adhikārī. And in May 2011, twelve or thirteen years after that fateful encounter with the kind *brahmacārī* on the streets of Mumbai, I received initiation from my spiritual master in Austin, Texas.

I often look back upon that kind soul, unknown to me, my great benefactor, to whom I owe such an immense debt of gratitude, for having the compassion to distribute a *Bhagavad-gītā* to me, even though I was so offensive toward him. I now know he was the wealthy person on the street and I was the beggar. That young man had chosen the right way, and I had fallen into material life, and every young man should emulate that great and humble devotee. If I see him ever again, I don't know how I will express my gratitude. At least I will fall flat on the ground, grab his feet, and beg for forgiveness for my arrogant, offensive thoughts and words. But I realize that the humble soul will never let me do something like that. Instead, I think I can please him by passing on what he gave me, and help to inundate this planet with Kṛṣṇa's message in every way imaginable. From sneering passerby to initiated disciple, what a long and wonderful journey it has been!

Mahābhāgavata Dāsa lives with his wife in Toronto, Canada, where he is a software entrepreneur and a vice president at a leading high-growth software company. He is an active member of the ISKCON Toronto congregation.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The Heart Of a Vaiṣṇava

An appreciation of the extraordinarily devoted life of Śrīla Prabhupāda's beloved disciple Yamunā Devī Dāsī (1942–2011).

By Viśākhā Devī Dāsī

SITTING ON THE front porch of her Oregon home, Joan Campanella was delighting in the Pacific thunderstorm drenching the coastline when, with surprise, she noted the mailman on his rounds despite the foul weather. Bent against the wind, rain dripping from his long hair, the mailman walked up her porch steps, reached into his waterproof mailbag, and handed her a blue aerogram from her sister, Jan, who had recently gone to New York City with her boyfriend, Michael. Jan wrote that she and Michael had met a Swami

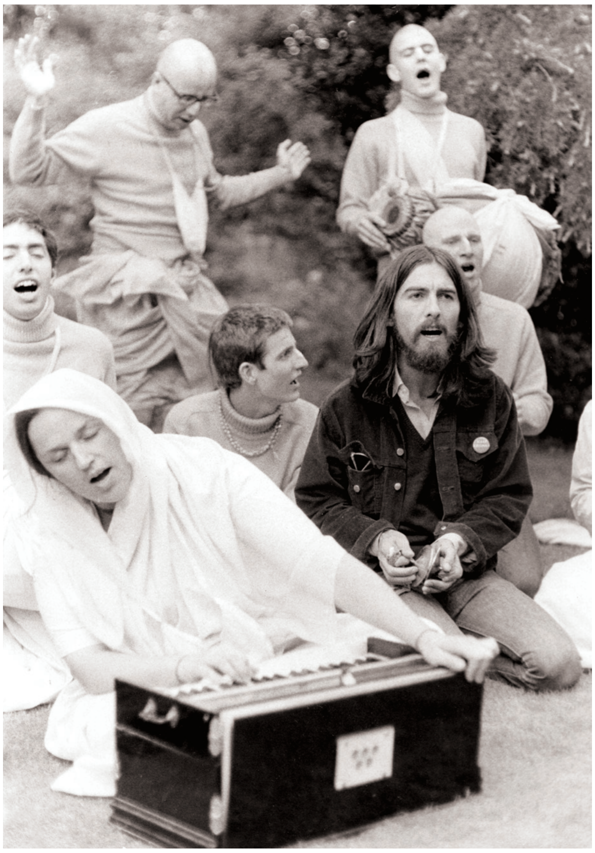
Yamunā Devī pauses meditatively while she chants japa *in her home at Saranagati Village, British Columbia.*

in New York and the Swami was going to marry them. She asked Joan to come for the wedding. Soon Joan was off to New York.

New York City, 1966

Joan: *Little did I know what kind of wedding it would be. All I knew was that they had received the names Mukunda and Jānakī from a swami. When I saw the Swami he was sitting beside the window in his front room, bathed in sunlight, distributing* prasāda *to the devotees who were sitting around him. Mukunda introduced me, and Swamiji offered me some* prasāda. *Because I was a devotee of macrobiotics, this* prasāda *was very unpalatable to me, yet this radiant and beautiful person was eager for me to take it. I took it, but in my mind I decided this would be the last time I would have lunch with the devotees. Then Swamiji put his hand into a big pot with crystallized sugar syrup sticking to the outside and pulled up a huge, round, dripping* gulābjāmun. *I said, "Oh, no. I am so full I couldn't take any." He said, "Take, take." He made me take it. When I finished the* gulābjāmun *I was fully convinced that this would be the last time I would ever come there.*

At the first San Francisco temple, 1967 (right). Below: Leading a kīrtana *with George Harrison and other devotees outside London. At bottom, devotees listen to a take during the recording of* The Radha Kṛṣṇa Temple *album at Apple Studios.*



San Francisco, 1967

After her ten-day trip to New York, Joan returned to Oregon along with Mukunda and Jānakī. Swamiji had asked the newly married couple to try to start a Kṛṣṇa conscious temple on the West Coast, and en route they picked up two old friends, Sam Speerstra (later initiated as Śyāmasundara Dāsa) and his girlfriend, Melanie Nagel (Mālatī Devī Dāsī), as well as Joan's boyfriend, Roger Siegel. In Oregon's quiet forests these three couples began chanting Hare Kṛṣṇa together and Joan spent hours studying the first three volumes of the *Śrīmad-Bhāgavatam* that Swamiji had written and brought with him from India. Before long the small group started a temple in San Francisco and soon Swamiji joined them. Attending his lectures, *kīrtanas,* and informal gatherings, tasting the depth of his wisdom, the purity of his love, and the beauty of the Kṛṣṇa conscious philosophy he presented and lived, Joan was captivated. She decided to become Swamiji's disciple.

On initiation, Joan received the name Yamunā Devī Dāsī, and Roger, initiated at the same time, became Gurudāsa. The next day Swamiji married them and explained how husband and wife should keep Kṛṣṇa in the center of their lives, serve Him, and assist one another.

Yamunā: *When Swamiji went on his daily morning walks anyone could go with him. So I was walking with him one morning and I said, "Swamiji, do you think sometime you could allow us to go to Vrindavan with you?" He turned around and said, "Yes, I will take you to Vrindavan one day, I will show you Vrindavan on foot." I thought that was the most hopeful thing I had ever heard in my life. I was just waiting for that time to come.*

By the time Swamiji left San Francisco in April, he had introduced Yamunā to traditional Vaiṣṇava cooking, *prasāda* distribution, singing devotional songs, and deity worship. Yamunā, an exceptionally sincere student, took up these devotional activities with care, attention, and love.

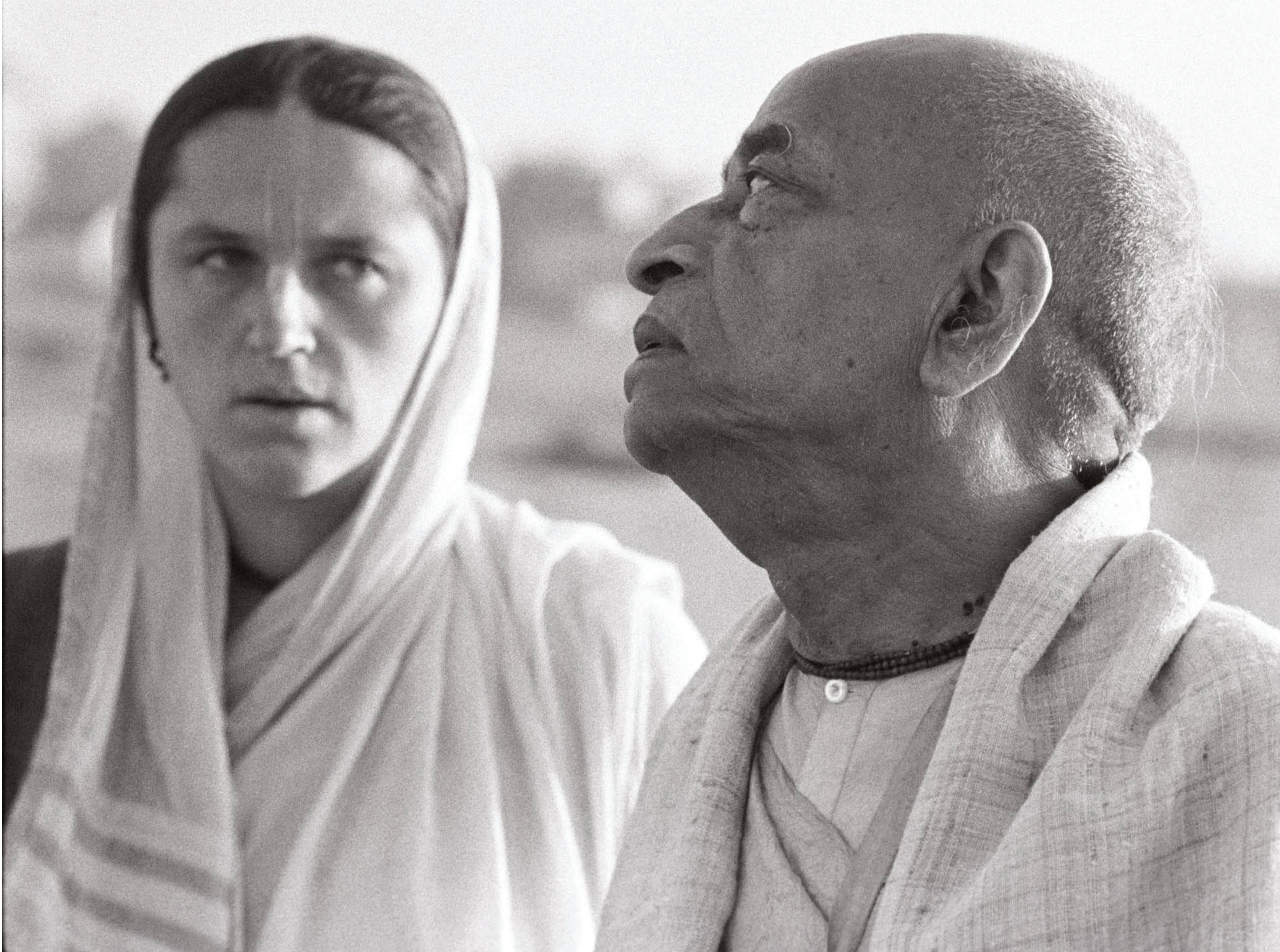
In May, Yamunā and Gurudāsa received their first letter from Swamiji, sent from New York: "I have very good appreciation for both of you, Gurudāsa and Yamunā. You are two good souls, now you have combined. Live peacefully, chant Hare Kṛṣṇa, and be happy in your life." (May 5, 1967)

The next month, Swamiji suffered a stroke and asked all his disciples to petition Lord Kṛṣṇa with the prayer "My dear Lord, my spiritual master has not yet completed his work. Please protect him." In the burgeoning Haight-Ashbury temple, Yamunā and the other devotees stayed up all night praying and chanting. They later received word from Swamiji: "Due to your sincere and ardent prayer, Kṛṣṇa has saved my life." To recuperate, Swamiji returned to India, and from Vrindavan wrote to Gurudāsa: "Regarding Yamunā, your wife, I've got a very great regard, because she is a very sincere girl. I'm sure you should feel fortunate to have such a wife. Please offer my blessings to her, and always cooperate with your wife in the service of the Lord. You'll be happy eternally." (August 24, 1967)

Inspired to please Swamiji and Lord Kṛṣṇa, in 1967 the San Francisco devotees celebrated the Western world's first Rathayātrā. They reported to Swamiji: "It was wonderful! It was a beautiful day. The

Photo by Yadubara Dāsa

The residents of Surat, Gujarat, give Prabhupāda's disciples an enthusiastic welcome during his 1970 India tour (right). Below: Yamunā Devī with Prabhupāda at that time. Far right: Yamunā worships Rādhā-Kṛṣṇa deities as Prabhupāda looks on during one of the tour's tent programs.



hippies loved it, and so many joined the procession that the parade had to move slowly." Yamunā was on the cart, sometimes playing the harmonium and singing over the loudspeakers and at other times distributing flowers and cut fruits to people in the crowd.

His health restored, Swamiji continued to enhance his followers' service to Kṛṣṇa.

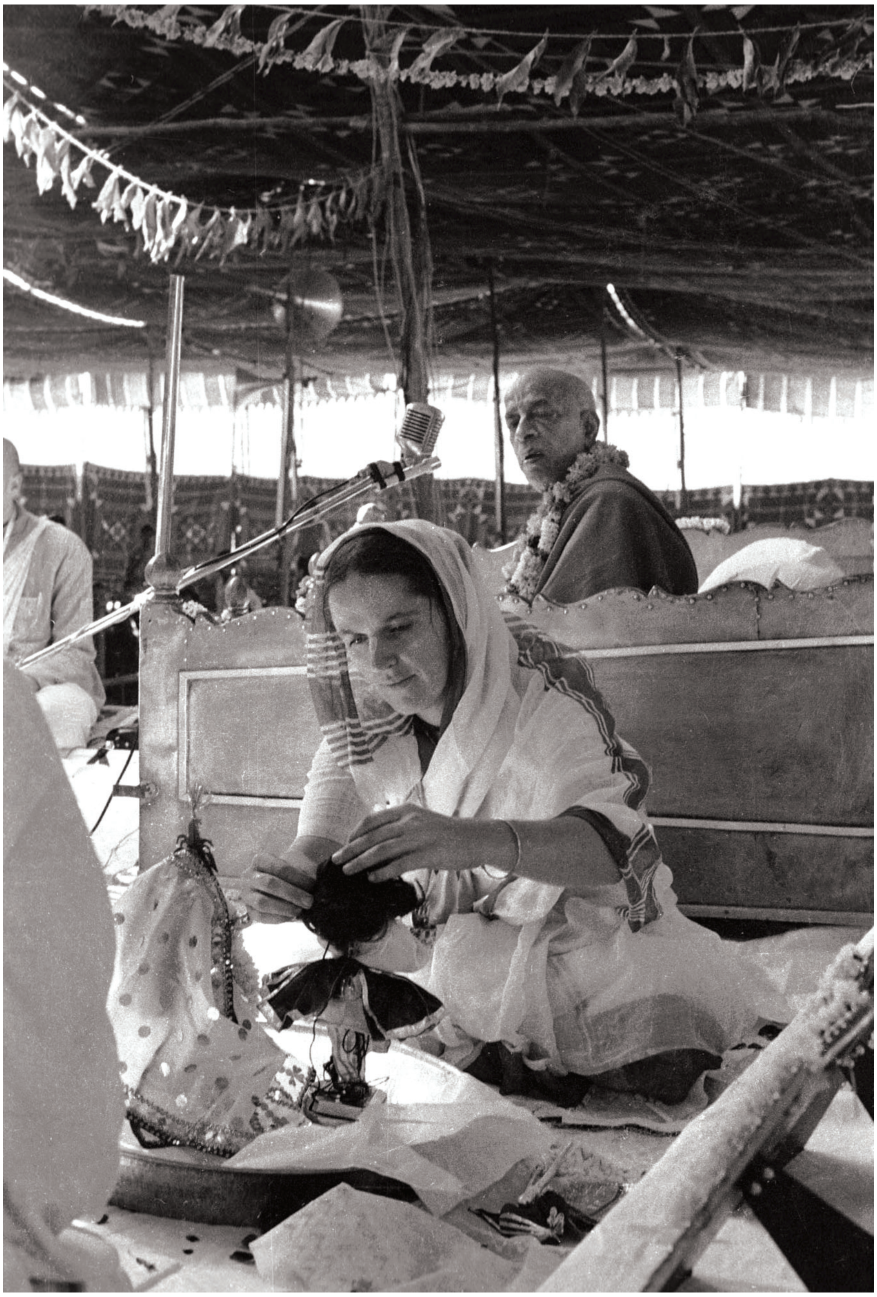
Yamunā: *The very first decoration that was given to Lord Jagannātha was given by Swamiji in December of 1967 when he returned from India. He explained that we could make clothes for Lord Jagannātha, and he asked for volunteers to sew. Harṣarāṇī and I volunteered. So for the 1968 Rathayātrā, Jagannātha, Subhadrā, and Balarāma were in red satin, and we got some wonderful garlands of fragrant flowers for their red turbans.*

London, 1968

Swamiji had complete faith in Kṛṣṇa and faith that his disciples' bold, enthusiastic, and confident preaching would establish Kṛṣṇa consciousness in Europe just as it had in North America. At Swamiji's request, the same three couples who had started the San Francisco temple—Mukunda and Jānakī, Śyāmasundara and Mālatī (now with their infant daughter, Sarasvatī), and Gurudāsa and Yamunā—went to London.

In London, with little money, living as separate couples in different parts of the city, and without tangible progress even after months of trying, the six of them sometimes became discouraged and talked of going back to America. Swamiji's letters to them, however, gave them the inspiration and strength to continue. They'd read and re-read his words and dreamed of him joining them.

Yamunā: *I had to move to a Jamaican ghetto, the top floor of one of the buildings. It was awful. Day after day after day I would sit and listen to a tape of Swamiji singing. It was a beautiful tape he had just done in Los Angeles. And I would pray to him, "Please come. Please come."*



Swamiji wrote to Yamunā: "Your appreciation of *Śrīmad Bhagavad-gītā* and *Teachings of Lord Caitanya* is so nice. Please continue to study and preach in this way to all you meet. I am very happy to learn that you are going to various homes and lecture halls and holding *kīrtana* and delivering lectures from these transcendental literatures. This is very nice. And if you continue in this way, gradually so many people will be attracted, and our London center will be very soon successful." (October 3, 1968)

The six of them repeatedly tried to contact the Beatles, and after many failed attempts, in the middle of a winter of struggle, Śyāmasundara finally met George Harrison. George, searching for spirituality, was attracted to the devotees and offered to produce a record on the Apple label with the devotees singing.

On the day of the recording the devotees assembled at EMI studios on Abbey Road. Yamunā applied Vaiṣṇava *tilaka* to the foreheads of the recording technicians, and

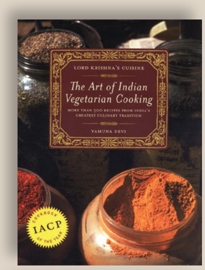
Yamunā's kitchen at Saranagati Village (above). At right, Yamunā serves prasāda *outside her Saranagati Village home, which she and Dīnatariṇe Dāsī built out of straw bales. Opposite page, bottom: Her beloved Śrī Śrī Rādhā Banabehārī, whom she began worshiping in 1975. Opposite page, top right: With midwife Tulasi Harrison, Yamunā enjoys the company of a new Saranagati Village resident.*

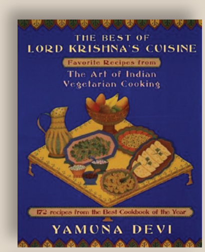
then, with Paul McCartney and his wife, Linda, operating the control console, the session began. George played organ and Mukunda played *mṛdaṅga*. Yamunā, praying to Prabhupāda for spiritual strength, sang the lead, with Śyāmasundara backing her and the other voices blended in a chorus. Afterward George said, "This is going to be big." In a short time the song was on the top of the charts, a smash hit.

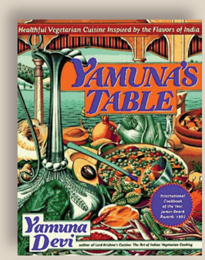
* * *

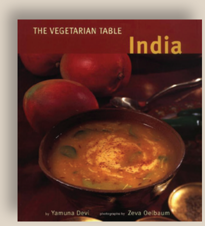
Eager to fulfill his spiritual master's desire to bring Kṛṣṇa consciousness to Europe and drawn by his disciples' dedication, Swamiji joined them in England. On the invitation of Beatle John Lennon he stayed with his disciples in John's Titten-

Cookbooks for Kṛṣṇa


LORD KRISHNA'S CUISINE
The Art of Indian Vegetarian Cooking
YAMUNA DEVI
IACP


THE BEST OF LORD KRISHNA'S CUISINE
Favorite Recipes from The Art of Indian Vegetarian Cooking
YAMUNA DEVI


Healthful Vegetarian Cuisine Inspired by the Flavors of India
YAMUNA'S TABLE
Yamuna Devi


THE VEGETARIAN TABLE
India
Yamuna Devi
Zeva Oelbaum

IN OCTOBER OF 1976, Yamunā went to meet Śrīla Prabhupāda in Vrindavan to ask his blessings to write a cookbook, and Prabhupāda gladly gave her full encouragement.

Her book *Lord Krishna's Cuisine: The Art of Indian Vegetarian Cooking,* which took eleven years to complete, won the International Association of Culinary Professionals Cookbook of the Year Award in 1987 and was hailed a landmark work. *Gourmet* called it "definitive," and *Bon Appetit* "a marvelous source for vegetarians." *The Chicago Tribune* called it "The Taj Mahal of cookbooks," and *Vogue* "Monumental."

In 1991, a paperback version was released: *The Best of Lord Krishna's Cuisine: Favorite Recipes from The Art of Indian Vegetarian Cooking.* And in 1995, Yamunā released *Yamuna's Table: Healthy Vegetarian Cuisine Inspired by the Flavors of India,* which won the 1992 International Cookbook of the Year Award from the James Beard Foundation. Her last book, *Vegetarian Table: India,* also received rave reviews: "An exciting new perspective on a cherished cuisine." (*The San Francisco Chronicle*)

hurst Park estate. There, after his daily morning walk on the estate, Swamiji would sit alone and sing prayers, accompanying himself on the harmonium. Yamunā would sit silently on the stairs outside his room, listening and crying in appreciation. One morning when he'd finished singing, Swamiji called her. She went into his room, and he asked her what she was doing.

"I'm listening, Swamiji. Your singing is beautiful."

"Do you want to come in and listen?"

"Yes, very much."

"You can play drum and I will play harmonium. Puruṣottama can play *karatālas*."

For several mornings Yamunā recorded Swamiji singing a prayer by Narottama Dāsa Ṭhākura called *Hari Hari Bifale.* Swamiji explained the meaning: "O Lord Hari, I have wasted my life. Although I have taken a rare human birth, like a miser I have not served Rādhā and Kṛṣṇa and thus I have knowingly drunk poison."

Swamiji then said, "Yamunā Prabhu, what is your favorite prayer?"

"I like the *Śikṣāṣṭaka* prayers."

"That's very nice."

"Swamiji, what is your favorite prayer?"

"This prayer, *Hari Hari Bifale*."

* * *

Before Swamiji had arrived in England, the devotees had acquired a building at Bury Place in central London. When Śyāmasundara com-

pleted the renovation needed to turn it into a temple, Swamiji, now addressed by the more appropriate name Śrīla Prabhupāda, installed beautiful white marble deities of Rādhā and Kṛṣṇa.

Yamunā: *This was a real growth period in London. Just as there was a burgeoning of youth interested in spiritual life and breaking out of the mold of the '50s and '60s in the United States, this happened in London at the same time. We attracted people mostly through the holy name. Prabhupāda's arrival in 1969 was the catalyst. We were the seeds being planted, and he was the blossoming creeper of Lord Caitanya's love. And when he came, everything ignited with the thunder and voracity and speed of a firestorm.*

From the San Francisco days, Prabhupāda had encouraged Yamunā to train newcomers in Kṛṣṇa consciousness. He'd written her: "I am very glad to learn

On a visit to Mayapur last year (left), Yamunā Devī and a group of young devotees prepare to take a boat across the Ganges from Mamgachi, the birthplace of Vṛndāvana Dāsa Ṭhākura. Below left: At Śrīla Bhaktivinoda Ṭhākura's home in Surabhi-kunj, Godruma.

that you are training the two boys in Kṛṣṇa consciousness. . . . You are a very nice girl and I have got full faith in you and I wish that you can develop this line of service to the Society." (May 23, 1968) And in London, Prabhupāda's desire that she train others continued: "I am very glad to learn that your training program is going on and the result is that now men are trained for opening and maintaining new branches. This is very encouraging to me." (July 26, 1970)

Prabhupāda also personally taught Yamunā deity worship and was pleased with her service: "Regarding our London Math at 7 Bury Place, it was very successfully opened and the *sevā pūjā* operations are going on very, very nicely under the care of Śrīmatī Yamunā Devī." (January 21, 1970)

Based on Yamunā's recommendations Śrīla Prabhupāda accepted new disciples: "I received [Monique's, Evelyne's, and Joelle's] respective letters and recommendations of initiation from Yamunā Devī, and I am sending the beads by separate mail duly chanted." (February 8, 1970)

Also by letter Śrīla Prabhupāda acknowledged Yamunā's preaching in London: "I was so glad to learn that you have defeated four of the whips of the Rama Krishna Mission by giving quotation from the *Bhagavad-gītā.*" (February 10, 1970) And he wrote, "If you carry on your service to Rādhā and Kṛṣṇa according to the prescribed rules, your love of Kṛṣṇa will increase more and more; this you are seeing practically by the grace of Kṛṣṇa." (January 16, 1970)

India, 1970

Yamunā: *The two weeks we spent in Bombay were two of the most powerful weeks in my life because at this time Śrīla Prabhupāda allowed us to taste* kīrtana *in Lord Kṛṣṇa's Bhāratavarṣa. The center of our activity every day was* nagar saṅkīrtana. *Our* kīrtana *party was like a family, a tight family. We were shoulder to shoulder, just like godbrothers and godsisters, with so much affection and respect for each other. We felt that Śrīla Prabhupāda was our father and we were his spiritual children.* Kīrtana *was the life-giving aspect of our existence.*

From Bombay Śrīla Prabhupāda took his disciples throughout India to preach. One evening, when their train pulled into the New Delhi station for a twenty-minute stopover, a Mr. D. D. Gupta from Delhi, whom Prabhupāda had corresponded

THE FOUNTAIN SOURCE OF PREACHING THE MESSAGE OF LORD SRI CH
CHAITANYA MA
Har
Krish

At Sri Chaitanya Math (above), founded by Śrīla Bhaktisiddhānta Sarasvatī. At left: Advaita Ācārya's home in Shantipur.

with, met Prabhupāda on the train. He wanted to help the preaching and invited Prabhupāda to stay in Delhi. Prabhupāda already had programs scheduled in Bombay but told Gurudāsa, "This man is inviting us. Get down and see what you can do." The train was to leave immediately; there was no time for discussion. Gurudāsa agreed, and he and Yamunā and four *brahmacārīs* got off the train to try to start an ISKCON temple in Delhi. Her few belongings beside her, Yamunā offered obeisances outside Prabhupāda's window and prayed for his blessings as the train pulled away.

From Bombay Prabhupāda wrote to Gurudāsa and at the end of the letter added, "My dear Yamunā, please accept my blessings. Practically you are the leader of the party. Please let me know how things are going. Hope you are all well. ACB" (November 7, 1970)

In their attempts to get things going in Delhi, Yamunā and Gurudāsa met many Indian leaders, and Prabhupāda wrote to them, "I am so glad to know that you are seeing all the MPs and officials in the government service and if you can make each of them a member of our Society it will be a great service. Try to do it to your best capacity. I am also very much pleased that Prime Minister Indira Gandhi is now personally well known to you. For your presence only she has given special order for our devotees' stay in Delhi. Certainly this is a good achievement." (October 17, 1971)

Later, Gurudāsa and Yamunā agreed to remain in Vrindavan to help build a temple there, and Prabhupāda wrote them, "If you can construct a nice temple in Vrindavan for me in this way, I shall be eternally grateful. . . . Because you are sincere devotees of Kṛṣṇa, He is giving you all strength and intelligence how to do it." (December 19, 1972)

And to Gurudāsa Śrīla Prabhupāda wrote separately, "I am confident I have entrusted this Vrindavan project, which is one of the most important of our ISKCON, to the right persons, namely, yourself, your good wife, Yamunā Devī, and Kṣīrodakaśāyī Prabhu. . . . So far your question regarding women, I have always accepted the service of women without any discrimination." (May 13 and 26, 1972)

Shortly before she passed away—Yamunā Devī with longtime friends Mālatī Devī Dāsī (left) and Dīnatāriṇe Devī Dāsī.

Renunciation, 1975

In 1975 Gurudāsa took *sannyāsa*. On the occasion Śrīla Prabhupāda said, "Now he is Gurudāsa Swami. . . . I got him married. His wife is also a great devotee, Yamunā. So now Yamunā has taken a very nice path. She has also become *sannyāsinī*. Although there is no *sannyāsinī* for women, but she has voluntarily taken. She is doing very nicely; therefore I advised her husband, 'You also take *sannyāsa*.'" (July 21, 1975)

Yamunā and her friend Dīnatāriṇe began worshiping small Rādhā-Kṛṣṇa deities Śrīla Prabhupāda named Śrī Śrī Rādhā Banabehārī. Prabhupāda instructed his two devoted disciples, "You can attract the fair sex community. . . . If you can organize all these girls they will get a transcendental engagement and may not be allured to the frustration of life. Your engagement should be chanting and worship of the deity. . . . It is better that you don't make a large program. Remain a humble program." (January 13, 1976) Yamunā and Dīnatāriṇe reported to him, "We have taken your instructions very seriously . . . living a pure simple life in the full fire of Kṛṣṇa consciousness. We think this is most beneficial and are factually tasting the results of this simple life."

Śrīla Prabhupāda's Beloved Disciple

In 1971 Śrīla Prabhupāda had told Yamunā, "Don't think that physical presence is the only way to associate with the spiritual master. You try to hear."

Yamunā: *For me this was a tremendous learning moment. Up until then, I couldn't conceive of being separated from Prabhupāda or that he would die. But at this time I realized that there would be a point in the future when I would be physically separated from him and I would have to come to terms with that.*

From the time of her initiation until her passing in 2011, Yamunā Devī Dāsī followed Śrīla Prabhupāda's instructions with abiding faith, daily serving Kṛṣṇa with exceptional expertise and deep devotion, profoundly relishing Kṛṣṇa's holy names through *kīrtana* and *japa,* and absorbing herself in Śrīla Prabhupāda's books and recorded

(*please turn to page 38*)

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Ludhiana, Punjab — Sterling Tower, Vrindavan Rd., Civil Lines, 141 001/ Tel. 9316970600 or (161) 2770600 / iskcon.ludhiana@pamho.net
Madurai, TN — 37 Maninagaram Main Rd., 625 001/ Tel. (452) 274-6472
Mangalore, Karnataka — ISKCON Sri Jagannath Mandir, near Hotel Woodlands, Bunts Hotel Rd., 575 003/ Tel. (824) 2423326 or 2442756, or 9844325616
◆ **Mayapur, WB —** ISKCON, Shree Mayapur Chandrodaya Mandir, Shree Mayapur Dham, Dist. Nadia, 741 313/ Tel. (3472) 245620, 245240, or 245355/ Fax: (3472) 245238/ mayapur.chandrodaya@pamho.net
Moirang, Manipur — Nongban Enkhol, Tidim Rd./ Tel. (3879) 795133
◆ **Mumbai, Maharashtra —** Hare Krishna Land, Juhu 400 049/ Tel. (22) 26206860/ Fax: (22) 26205214/ info@iskconmumbai.com; guest.house.bombay@pamho.net
◆ **Mumbai, Maharashtra —** 7 K. M. Munshi Marg, Chowpatty 400 007/ Tel. (22) 23665500/ Fax: (22) 23665555/ info@radhagopinath.com
Mumbai, Maharashtra — Shristhi Complex, Mira Rd. (E), opposite Royal College, Dist. Thane, 401 107/ Tel. (22) 2811-7795 or -7796/ Fax: (22) 2811-8875/ jagjivan.gkg@pamho.net
Mysore, Karnataka — #31, 18th Cross, Jayanagar, 570 014/ Tel. (821) 2500582 or 6567333/ mysore.iskcon@gmail.com
Nagpur, Maharashtra — Bharatwada Rd., Near Golmohar Nagar, Ramanuja Nagar, Kalamana Market, Nagpur 440 008/ Tel. 937015638, 9371064102, or 9423635311/ iskcon.nagpur@pamho.net
Nellore, AP — ISKCON City, Hare Krishna Rd., 524 004/ Tel. (861) 2314577 or 9215536589/ sukadevaswami@gmail.com
◆ **New Delhi —** Hare Krishna Hill, Sant Nagar Main Rd., East of Kailash, 110 065/ Tel. (011) 2623-5133, 4, 5, 6, or 7/ Fax: (11) 2621-5421/ delhi@pamho.net; (Guesthouse: guest.house.new.delhi@pamho.net)
New Delhi — 41/77, Punjabi Bagh (West), 110 026/ Tel. (11) 25222851 or 25227478
Noida, UP — A-5, Sector-33, 201 301 (Opposite NTPC office)/ Tel. (120) 2506211
Pandharpur, Maharashtra — Hare Krishna Dhama, East Bank of Chandrabhaga River, Pandharpur, Dist. Solapur, 413 304/ Tel. (2186) 267242 or 267266, or 9423335991/ iskcon.pandharpur@pamho.net
Patna, Bihar — Sri Sri Banke Bihariji Mandir, Golok Dham, Budha Marg, Patna-1/ Tel. (612) 2220794, 2687637, or 2685081; or 9431021881/ Fax: (612) 2205929/ krishna.kripa.jps@pamho.net
Pune, Maharashtra — 4 Tarapoor Rd., Camp, 411 001/ Tel. (20) 41033222 or 41033223/ nvcc@iskconpune.in
Puri, Odisha — Bhakti Kuti, Swargadwar, 752 001/ Tel. (6752) 231440
Raipur, Chhatisgarh — Hare Krishna Land, Alopi Nagar, Opposite Maharshi Vidyalaya, Tatibandh, Raipur 492 001/ Tel. (771) 5037555 or 9893276985/ iskconraipur@yahoo.com
Rajkot, Gujarat — Sri Sri Radha Neelmadhav Dham, Kalawad Rd., Opposite Kankot Patiya, Mota Mava, 360 005/ Tel. 9898550185/ vaishnavseva@yahoo.co.in
Ranaghat, WB — Gourdham, Habibpur, Ranaghat, Dist. Nadia, 741 403/ Tel. (3473) 281150 or 281226/ shyamrup.jps@pamho.net
Salem, TN — ISKCON, Hare Krishna Land, Karuppur 636 012/ Tel. (427) 2001686/ iskcon.salem@pamho.net
Secunderabad, AP — 27 St. John's Rd., 500 026/ Tel. (40) 780-5232/ Fax: (40) 814021
Silchar, Assam — Ambikapatti, Silchar, Dist. Cachar, 788 004/ Tel. (3842) 34615
Siliguri, WB — ISKCON Rd., Gitalpara, 734 406/ Tel. (353) 426619, 539046, or 539082
Solapur, Maharashtra — Hare Krishna Land, 171/2 Uttar Kasabe, Akkalkot Rd., Bhaktivedanta Marg, near New Jakat Naka, Dist. Solapur, 413006/ Tel. 9371178393 or 9370651251/ shursendas@yahoo.co.in
Sri Rangam, TN — 103 Amma Mandapam Rd., Sri Rangam, Trichy 620 006/ Tel. (431) 2433945/ iskcon_srirangam@yahoo.com.in
Surat, Gujarat — Ashram Rd., Jahangirpura, 395 005/ Tel. (261) 2765891 or 2765516/ surat@pamho.net
Thiruvananthapuram, Kerala — Hospital Rd., Thycaud, 695 014/ Tel. (471) 2328197/ jsdasa@yahoo.co.in
Tirunelveli, TN — 10B Tiruvananthapuram, Near Vannarapettai Circle, 627 002/ Tel. (462) 2501640
◆ **Tirupati, AP —** K.T. Rd., Vinayaka Nagar, 517 507/ Tel. (877) 2231760 or 2230009/ revati.raman.jps@pamho.net (Guesthouse: guesthouse.tirupati@pamho.net)
Udhampur, J&K — Srila Prabhupada Ashram, Srila Prabhupada Marg, Srila Prabhupada Nagar, 182 101/ Tel. (1992) 270298/ info@iskconudhampur.com
Ujjain, MP — 35–37 Hare Krishna Land, Bharatpuri, 456 010/ Tel. (734) 2535000 or 2531000, or 9300969016/ Fax: (734) 2536000/ iskcon.ujjain@pamho.net
Vallabh Vidyanagar, Gujarat — Opp. B&B Polytechnic, Mota Bazaar, Ananda, 388 120/ Tel. (2692) 230796 or 233012/ iskcon.vvnagar@pamho.net
Varanasi, UP — ISKCON, B 27/80 Durgakund Rd., Near Durgakund Police Station, Varanasi 221 010/ Tel. (542) 246422 or 222617
Vellore, TN — Chennai Ext. Centre, 10–12, 10th East Cross Road, Gandhi Nagar, 632 006
Vijayawada, AP — Venkatapalem Karakatta Rd., Undavalli Village, Tadepalli Mandaal, Vijayawada, Dist. Guntur 522 501/ Tel. (8645) 272513/ mmdasiskconvijayawada@gmail.com
Visakhapatnam, AP — Hare Krishna Land, Sagaranagar-45 (City office and mail: Plot No. 52, Pandurangapuram, Beach Rd., Visakhapatnam 530 043)/ Tel. (891)2528376 or 6537625/ samba.jps@pamho.net (Guesthouse: guesthouse.vizag@pamho.net)
◆ **Vrindavan, UP —** Krishna-Balaram Mandir, Bhaktivedanta Swami Marg, Raman Reti, Dist. Mathura, 281 124/ Tel. & Fax: (565) 2540728/ iskcon.vrindavan@pamho.net; (Guesthouse: Tel. (565) 2540022; ramamani@sancharnet.in)
Warangal, AP — Mulugu Rd., Ayappa Pidipally, 506 007/ Tel. (8712) 426182
Yamunanagar, Haryana — ISKCON Hare Krishna Dham, Hare Krishna Marg, Raghunathpuri, Yamunanagar 135001/ Tel. (1732) 321001 or (mobile) 09355330775/ vishu_bakshi05@yahoo.co.in

RURAL COMMUNITIES

Ahmedabad District, Gujarat (Hare Krishna Farm) — Katwada (contact ISKCON Ahmedabad)
Assam — Karnamadhu, Dist. Karimganj
Chamorshi, Maharashtra — 78 Krishnanagar Dham, Dist. Gadhachiroli, 442 603/ Tel. (218) 623473
Hyderabad, AP (New Naimisaranya Farm) — P.O. Dabilpur Village, Medchal Tq., Dist. R.R., 501 401/ Tel. (40) 65520070 or 9440057263/ naimisaranya@pamho.net
Indore, MP (Krishna-Balarama Mandir) — Hare Krishna Vihar, Nipania Village/ Tel. (731) 572794
Mayapur, WB — (contact ISKCON Mayapur)
Puri, Odisha — ISKCON, Bhaktivedanta Ashram, Sipasirubuli, 752 001/ Tel. (6752) 230494

Many temples have their own websites, which you can find at our online directory: http://directory.krishna.com. Telephone numbers include country codes, identified by a +. To save space, we've skipped the codes for North America (1) and India (91). For information on international calling, go to www.howtocallabroad.com. ◆ Temples with restaurants or dining

CENTERS AROUND THE WORLD

Surat, Gujarat — Bhaktivedanta Rajavidyalaya, Krishnalok, Surat-Bardoli Rd. Gangapur, P. O. Gangadhara, Dist. Surat, 394 310/ Tel. (2622) 63546

Vrindavan, UP — Vrinda Kund, Nandagaon, Dist. Mathura

ADDITIONAL RESTAURANTS

Kolkata, WB — Govinda's, ISKCON House, 22 Gurusaday Rd., 700 019/ Tel. (33) 24866922 or 24866009

Surat, Gujarat — Ashram Rd., Jahangirpura 395005/ Tel. (261) 2765891 or 2765516/ surat@pamho.net

CANADA

Brampton-Mississauga, Ontario — Unit 20, 1030 Kamato Dr., L4W 4B6/ Tel. (416) 840-6587 or (905) 826-1290/ iskconbrampton@gmail.com

Calgary, Alberta — 313 Fourth St. N.E., T2E 3S3/ Tel. (403) 265-3302/ Fax: (403) 547-0795/ vamanstones@shaw.ca

Edmonton, Alberta — 9353 35th Ave. NW, T6E 5R5/ Tel. (780) 439-9999/ harekrishna.edmonton@gmail.com

Montreal, Quebec — 1626 Pie IX Blvd., H1V 2C5/ Tel. & fax: (514) 521-1301/ iskconmontreal@gmail.com

◆ **Ottawa, Ontario —** 212 Somerset St. E., K1N 6V4/ Tel. (613) 565-6544/ Fax: (613) 565-2575/ iskconottawa@sympatico.ca

Regina, Saskatchewan — 1279 Retallack St., S4T 2H8/ Tel. (306) 525-0002 or -6461/ jagadishadas@yahoo.com

Toronto, Ontario — 243 Avenue Rd., M5R 2J6/ Tel. (416) 922-5415/ Fax: (416) 922-1021/ toronto@pamho.net

Vancouver, B.C. — 5462 S.E. Marine Dr., Burnaby V5J 3G8/ Tel. (604) 433-9728/ Fax: (604) 648-8715; Govinda's Bookstore & Cafe: (604) 433-7100 or (888) 433-8722/ akrura@krishna.com

RURAL COMMUNITY

Ashcroft, B.C. — Saranagati Dhama, Venables Valley (mail: P. O. Box 99, V0K 1A0)/ Tel. (250) 457-7438/ Fax: (250) 453-9306/ iskconsaranagati@hotmail.com

U.S.A.

◆ **Atlanta, Georgia —** 1287 South Ponce de Leon Ave., N.E., 30306/ Tel. & fax: (404) 377-8680/ admin@atlantaharekrishnas.com

Baltimore, Maryland — 200 Bloomsbury Ave., Catonsville, 21228/ Tel. (410) 744-1624/ contact@iskconbaltimore.org

Berkeley, California — 2334 Stuart St., 94705/ Tel. (510) 649-8619/ Fax: (510) 665-9366

Boise, Idaho — 1615 Martha St., 83706/ Tel. (208) 344-4274/ boise_temple@yahoo.com

Boston, Massachusetts — 72 Commonwealth Ave., 02116/ Tel. (617) 247-8611/ Fax: (617) 909-5181/ darukrishna@iskconboston.org

Chicago, Illinois — 1716 W. Lunt Ave., 60626/ Tel. (773) 973-0900/ Fax: (773) 973-0526/ chicagoiskcon@yahoo.com

Columbus, Ohio — 379 W. Eighth Ave., 43201/ Tel. (614) 421-1661/ premvilasdas.rns@gmail.com

◆ **Dallas, Texas —** 5430 Gurley Ave., 75223/ Tel. (214) 827-6330/ Fax: (214) 823-7264/ txkrishnas@aol.com; restaurant: vegetariantaste@aol.com

◆ **Denver, Colorado —** 1400 Cherry St., 80220/ Tel. (303) 333-5461/ Fax: (303) 321-9052

Detroit, Michigan — 383 Lenox Ave., 48215/ Tel. (313) 824-6000/ gaurangi108@hotmail.com

Gainesville, Florida — 214 N.W. 14th St., 32603/ Tel. (352) 336-4183/ Fax: (352) 379-2927/ kalakantha.acbsp@pamho.net

Hartford, Connecticut — 1683 Main St., E. Hartford, 06108/ Tel. & fax: (860) 289-7252/ pyari108@gmail.com

◆ **Honolulu, Hawaii —** 51 Coelho Way, 96817/ Tel. (808) 595-4913/ narahari@hawaiiweddings.com

Houston, Texas — 1320 W. 34th St., 77018/ Tel. (713) 686-4482/ Fax: (713) 956-9968/ management@iskconhouston.org

Kansas City, Missouri — 5201 Paseo Blvd., 64110/ Tel. (816) 924-5619/ Fax: (816) 924-5640/ rvc@rvc.edu

Laguna Beach, California — 285 Legion St., 92651/ Tel. (949) 494-7029/ info@lagunatemple.com

Las Vegas, Nevada — Govinda's Center of Vedic India, 7181 Dean Martin Dr., 89118/ Tel. (702) 434-8332/ info@govindascenter.com

◆ **Los Angeles, California —** 3764 Watseka Ave., 90034/ Tel. (310) 836-2676/ Fax: (310) 839-2715/ membership@harekrishnala.com

◆ **Miami, Florida —** 3220 Virginia St., 33133 (mail: 3109 Grand Ave., #491, Coconut Grove, FL 33133)/ Tel. (305) 442-7218/ devotionalservice@iskcon-miami.org

New Orleans, Louisiana — 2936 Esplanade Ave., 70119/ Tel. (504) 304-0032 (office) or (504) 638-1944 (temple)/ gopal211@aol.com

◆ **New York, New York —** 305 Schermerhorn St., Brooklyn, 11217/ Tel. (718) 855-6714/ Fax: (718) 875-6127/ ramabhadra@aol.com

◆ **New York, New York —** The Bhakti Center, 25 First Ave., 10003/ Tel. (212) 253-6182

Orlando, Florida — 2651 Rouse Rd., 32817/ Tel. (407) 257-3865/ info@iskconorlando.com

Philadelphia, Pennsylvania — 41 West Allens Ln., 19119/ Tel. (215) 247-4600/ Fax: (215) 247-8702/ iskconphilly@aol.com

◆ **Philadelphia, Pennsylvania —** 1408 South St., 19146/ Tel. (215) 985-9303/ savecows@aol.com

Phoenix, Arizona — 100 S. Weber Dr., Chandler, 85226/ Tel. (480) 705-4900/ Fax: (480) 705-4901/ premadhatridd@live.com

Portland, Oregon — 2095 NW Aloclek Dr., Suites 1107 & 1109, Hillsboro, 97124/ Tel. (503) 675-5000/ info@iskconportland.com

◆ **St. Louis, Missouri —** 3926 Lindell Blvd., 63108/ Tel. (314) 535-8085 or 534-1708/ Fax: (314) 535-0672/ iskcon.stl@pamho.net

Salt Lake City, Utah — 965 E. 3370 South, 84106/ Tel. (801) 487-4005/ utahkrishnas@gmail.com

San Antonio, Texas — 6772 Oxford Trace, 78240/ Tel. (210) 401-6576/ aadasa@gmail.com

◆ **San Diego, California —** 1030 Grand Ave., Pacific Beach, 92109/ Tel. (858) 483-2500 or 272-8263/ Fax: (858) 483-0941/ krishna.sandiego@gmail.com

San Jose, California — 951 S. Bascom Ave., 95128/ Tel. (408) 293-4959/ iskconsanjose@yahoo.com

Seattle, Washington — 1420 228th Ave. S.E., Sammamish, 98075/ Tel. (425) 246-8436/ Fax: (425) 868-8928/ info@vedicculturalcenter.org

◆ **Spanish Fork, Utah —** Krishna Temple Project & KHQN Radio, 8628 S. State Rd., 84660/ Tel. (801) 798-3559/ Fax: (801) 798-9121/ utahkrishnas@gmail.com

Tallahassee, Florida — 1323 Nylic St., 32304/ Tel. & fax: (850) 224-3803/ darudas@gmail.com

Towaco, New Jersey — 100 Jacksonville Rd. (mail: P.O. Box 109), 07082/ Tel. & fax: (973) 299-0970/ madhupati.jas@pamho.net

◆ **Tucson, Arizona —** 711 E. Blacklidge Dr., 85719/ Tel. (520) 792-0630/ Fax: (520) 791-0906/ sandaminidd@cs.com

Washington, D.C. — 10310 Oaklyn Dr., Potomac, Maryland 20854/ Tel. (301) 299-2100/ Fax: (301) 299-5025/ ad@pamho.net

RURAL COMMUNITIES

◆ **Alachua, Florida (New Raman Reti) —** 17306 N.W. 112th Blvd., 32615 (mail: P.O. Box 819, 32616)/ Tel. (386) 462-2017/ Fax: (386) 462-2641/ alachuatemple@gmail.com

Carriere, Mississippi (New Talavan) — 31492 Anner Rd., 39426/ Tel. (601) 749-9460 or 799-1354/ Fax: (601) 799-2924/ talavan@hughes.net

Gurabo, Puerto Rico (New Govardhana Hill) — Carr. 181, Km. 16.3, Bo. Santa Rita, Gurabo (mail: HC-01, Box 8440, Gurabo, PR 00778)/ Tel. (787) 367-3530 or (787) 737-1722/ manonatha@gmail.com

Hillsborough, North Carolina (New Goloka) — 1032 Dimmocks Mill Rd., 27278/ Tel. (919) 732-6492/ bkgoswami@earthlink.net

◆ **Moundsville, West Virginia (New Vrindaban) —** R.D. No. 1, Box 319, Hare Krishna Ridge, 26041/ Tel. (304) 843-1600; Guest House, (304) 845-5905/ Fax: (304) 845-0023/ mail@newvrindaban.com

Mulberry, Tennessee (Murari-sevaka) — 532 Murari Ln., 37359/ Tel. (931) 759-6888/ murari_sevaka@yahoo.com

Port Royal, Pennsylvania (Gita Nagari) — 534 Gita Nagari Rd., 17082/ Tel. (717) 527-4101/ dhruva.bts@pamho.net

Sandy Ridge, North Carolina — Prabhupada Village, 1283 Prabhupada Rd., 27046/ Tel. (336) 593-9888/ madanmohanmohini@yahoo.com

ADDITIONAL RESTAURANT

Hato Rey, Puerto Rico — Tamal Krishna's Veggie Garden, 131 Eleanor Roosevelt, 00918/ Tel. (787) 754-6959/ Fax: (787) 756-7769/ tkveggiegarden@aol.com

UNITED KINGDOM AND IRELAND

Belfast, Northern Ireland — Brooklands, 140 Upper Dunmurray Ln., BT17 OHE/ Tel. +44 (28) 9062 0530

Birmingham, England — 84 Stanmore Rd., Edgbaston B16 9TB/ Tel. +44 (121) 420 4999/ birmingham@iskcon.org.uk

Cardiff, Wales — The Soul Centre, 116 Cowbridge Rd., East Canton CF11 9DX/ Tel. +44 (29) 2039 0391/ the.soul.centre@pamho.net

Coventry, England — Kingfield Rd., Coventry (mail: 19 Gloucester St., Coventry CV1 3BZ)/ Tel. +44 (24) 7655 2822 or 5420/ haridas.kds@pamho.net

◆ **Dublin, Ireland —** 83 Middle Abbey St., Dublin 1/ Tel. +353 (1) 661 5095/ dublin@krishna.ie; Govinda's: info@govindas.ie

Leicester, England — 21 Thoresby St., North Evington, LE5 4GU/ Tel. +44 (116) 276 2587/ pradyumna.jas@pamho.net

Lesmahagow, Scotland — Karuna Bhavan, Bankhouse Rd., Lesmahagow, Lanarkshire, ML11 0ES/ Tel. +44 (1555) 894790/ Fax: +44 (1555) 894526/ karunabhavan@aol.com

◆ **London, England (city) —** 10 Soho St., W1D 3DL/ Tel. +44 (20) 7437-3662; residential /pujaris, 7439-3606; shop, 7287-0269; Govinda's Restaurant, 7437-4928/ Fax: +44 (20) 7439-1127/ london@pamho.net

◆ **London, England (country) —** Bhaktivedanta Manor, Dharam Marg, Hilfield Ln., Watford, Herts, WD25 8EZ/ Tel. +44 (1923) 851000/ Fax: +44 (1923) 851006/ info@krishnatemple.com; (for accommodations:) bmguesthouse@krishna.com

London, England (south) — 42 Enmore Rd., South Norwood, SE25 5NG/ Tel. +44 7988857530/ krishnaprema89@hotmail.com

London, England (Kings Cross) — 102 Caledonian Rd., Kings Cross, Islington, N1 9DN/ Tel. +44 (20) 7168 5732/ foodforalluk@aol.com

Manchester, England — 20 Mayfield Rd., Whalley Range, M16 8FT/ Tel. +44 (161) 226 4416/ contact@iskconmanchester.com

Newcastle-upon-Tyne, England — 304 Westgate Rd., NE4 6AR/ Tel. +44 (191) 272 1911

◆ **Swansea, Wales —** 8 Craddock St., SA1 3EN/ Tel. +44 (1792) 468469/ iskcon.swansea@pamho.net; restaurant: govin-das@hotmail.com

RURAL COMMUNITIES

London, England — (contact Bhaktivedanta Manor: Krishna conscious programs are held regularly in more than forty other cities in the U.K. For information, contact ISKCON Reader Services, P. O. Box 730, Watford WD25 8EZ, UK; www.iskcon.org.uk)

Upper Lough Erne, Northern Ireland — Govindadwipa Dhama, Inisrath Island, Derrylin, Co. Fermanagh, BT92 9GN/ Tel. +44 (28) 6772 1512/ govindadwipa@pamho.net

ADDITIONAL RESTAURANTS

Dublin, Ireland — Govinda's, 4 Aungier St., Dublin 2/ Tel. +353 (1) 475 0309/ Fax: (1) 478 6204/ info@govindas.ie

Dublin, Ireland — Govinda's, 18 Merrion Row, Dublin 2/ Tel. +353 (1) 661 5095/ praghosa.sdg@pamho.net

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Adelaide — 25 Le Hunte St. (mail: P.O. Box 114, Kilburn, SA 5084)/ Tel. & fax: +61 (8) 8359-5120/ iskconsa@tpg.com.au

Brisbane — 95 Bank Rd., Graceville (mail: P.O. Box 83, Indooroopilly), QLD 4068/ Tel. +61 (7) 3379-5455/ Fax: +61 (7) 3379-5880

Canberra — 44 Limestone Ave., Ainslie, ACT 2602 (mail: P.O. Box 1411, Canberra, ACT 2601)/ Tel. & fax: +61 (2) 6262-6208

Melbourne — 197 Danks St. (mail: P.O. Box 125), Albert Park, VIC 3206/ Tel. +61 (3) 9699-5122/ Fax: +61 (3) 9690-4093/ melbourne@pamho.net

Newcastle — 28 Bull St., Mayfield, NSW 2304/ Tel. +61 (2) 4967-7000/ iskcon_newcastle@yahoo.com.au

Perth — 155–159 Canning Rd., Kalamunda (mail: P.O. Box 201 Kalamunda 6076)/ Tel. +61 (8) 6293-1519/ perth@pamho.net

CENTERS AROUND THE WORLD

Sydney — 180 Falcon St., North Sydney, NSW 2060 (mail: P.O. Box 459, Cammeray, NSW 2062)/ Tel. +61 (2) 9959-4558/ Fax: +61 (2) 9957-1893/ admin@iskcon.com.au

Sydney — Govinda's Yoga and Meditation Centre, 112 Darlinghurst Rd., Darlinghurst NSW 2010 (mail: P.O. Box 174, Kings Cross 1340)/ Tel. +61 (2) 9380-5162/ Fax: +61 (2) 9360-1736/ sita@govindas.com.au

RURAL COMMUNITIES

Bambra, VIC (New Nandagram) — 50 Seaches Outlet, off 1265 Winchelsea Deans Marsh Rd., Bambra VIC 3241/ Tel. +61 (3) 5288-7383

Cessnock, NSW (New Gokula) — Lewis Lane, off Mount View Rd., Millfield, near Cessnock (mail: P.O. Box 399, Cessnock, NSW 2325)/ Tel. +61 (2) 4998-1800/ Fax: +61 (2) 9957-1893/ iskconfarm@mac.com

Murwillumbah, NSW (New Govardhana) — Tyalgum Rd., Eungella (mail: P.O. Box 687), NSW 2484/ Tel. +61 (2) 6672-6579/ Fax: +61 (2) 6672-5498/ ajita@in.com.au

RESTAURANTS

Brisbane — Govinda's, 99 Elizabeth St., 1st Floor, QLD 4000/ Tel. +61 (7) 3210-0255

Brisbane — Krishna's Cafe, 1st Floor, 82 Vulture St., West End, QLD 4000/ brisbane@pamho.net

Burleigh Heads — Govinda's, 20 James St., Burleigh Heads, QLD 4220/ Tel. +61 (7) 5607-0782/ ajita@in.com.au

Maroochydore — Govinda's Vegetarian Cafe, 2/7 First Ave., QLD 4558/ Tel. +61 (7) 5451-0299

Melbourne — Crossways, 1st Floor, 123 Swanston St., VIC 3000/ Tel. +61 (3) 9650-2939

Melbourne — Gopal's, 139 Swanston St., VIC 3000/ Tel. +61 (3) 9650-1578

Perth—Govinda's Restaurant, 194 William St., Northbridge, W. A. 6003/ Tel. +61 (8) 9227-1684/ perth@pamho.net

NEW ZEALAND AND FIJI

Christchurch, NZ — 83 Bealey Ave. (mail: P.O. Box 25-190)/ Tel. +64 (3) 366-5174/ Fax: +64 (3) 366-1965/ iskconchch@clear.net.nz

Hamilton, NZ — 188 Maui St., RD 8, Te Rapa/ Tel. +64 (7) 850-5108/ rmaster@wave.co.nz

Labasa, Fiji — Delailabasa (mail: P.O. Box 133)/ Tel. +679 812912

Lautoka, Fiji — 5 Tavewa Ave. (mail: P.O. Box 125)/ Tel. +679 6664112/ regprakash@excite.com

Nausori, Fiji — Hare Krishna Cultural Centre, 2nd Floor, Shop & Save Building, 11 Gulam Nadi St., Nausori Town (mail: P.O. Box 2183, Govt. Bldgs., Suva)/ Tel. +679 9969748 or 3475097/ Fax : +679 3477436/ vdas@frca.org.fj

Rakiraki, Fiji — Rewasa (mail: P.O. Box 204)/ Tel. +679 694243

Sigatoka, Fiji — Sri Sri Radha Damodar Temple, Off Mission St., Sigatoka Town/ Tel. +679 9373703 or 6520866/ drgsmarna@connect.com.fj

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Insight into the Mind of God

WESTERN PHILOSOPHERS have presented well-reasoned arguments in favor of God. I find, though, that these philosophers are somewhat handicapped by their reliance on the conception of God developed over the past two millennia or so by scholars of the Abrahamic traditions—the so-called three great monotheisms.

There is of course another great theism, called Vaiṣṇavism, with deep roots in the ancient Vedic literature. The Vaiṣṇava view of God generally agrees with that of Judaism, Christianity, and Islam, accepting, for example, that by definition God must be eternal, omniscient, and unlimited. One area where Vaiṣṇavism has much to offer regards God's personhood. If more Western philosophers had at least a theoretical grasp of what Vaiṣṇavas in general, and Gauḍīya Vaiṣṇavas (devotees in Caitanya Mahāprabhu's line) in particular, have to say about God as a person, they could raise their theological discussions to a higher level.

This issue of *Back to Godhead* corresponds with the annual celebration of the appearance of Śrī Caitanya Mahāprabhu, whose identity tells us much about God as a person. With the support of authoritative references from the *Vedas* and *Purāṇas,* Gauḍīya Vaiṣṇavas regard Caitanya Mahāprabhu as Kṛṣṇa Himself, present on earth about five hundred years ago. Kṛṣṇadāsa Kavirāja Gosvāmī's *Caitanya-caritāmṛta* lists both "external" and "internal" reasons for Kṛṣṇa's appearance as Caitanya Mahāprabhu. The chief external reason was Kṛṣṇa's desire to launch the religion for the current age: the congregational chanting of God's names. The internal reasons were Kṛṣṇa's desire to understand "the glory of Rādhārāṇī's love, the wonderful qualities in Him that She alone relishes through Her love, and the happiness She feels when She realizes the sweetness of His love." (*Caitanya-caritāmṛta, Ādi-līlā* 1.6)

Kavirāja Gosvāmī has given us unparalleled insight into the mind of God. According to Gauḍīya Vaiṣṇava theology, Rādhārāṇī is Kṛṣṇa's "pleasure potency" (*hlādinī-śakti*), making Her in some sense identical with Kṛṣṇa. In other words, Rādhā and Kṛṣṇa are one. But they are also two. As Kavirāja Gosvāmī explains, although Rādhā and Kṛṣṇa are one, They separate to enjoy as two, and They combine again as Caitanya Mahāprabhu. They reunite because Kṛṣṇa wants to experience Himself from the point of view of Rādhā, His most intimate devotee.

Few Western minds have contemplated ideas such as these. Kavirāja Gosvāmī is telling us that God wants to know what it's like to be His own devotee. Rādhā is *mahā-bhāva-rūpa*—the very form of ecstatic love for Kṛṣṇa. When Kṛṣṇa comes as Caitanya Mahāprabhu, He takes on Her mood, as well as Her golden complexion.

Minds steeped in Western thought might object that this is anthropomorphism and that Vaiṣṇavas are guilty of making God all too human. But no, we don't say He's human; we only insist He be allowed to be a person. Why should anyone deny Him characteristics of personhood we ourselves cherish, especially the desire to fully experience love?

Kṛṣṇa's taking the role of His own devotee is the ultimate demonstration of the principle "to give is better than to get." Kṛṣṇa thinks, "Rādhā is happier giving Her love to Me than I am receiving it. I want to feel what it's like to be filled with love for Me. I want to feel the same happiness Rādhā does when She beholds My sweetness."

Contemplating God's thoughts as revealed in Gauḍīya Vaiṣṇava literature increases our appreciation for the exalted nature of both God and His devotees. —*Nāgarāja Dāsa*

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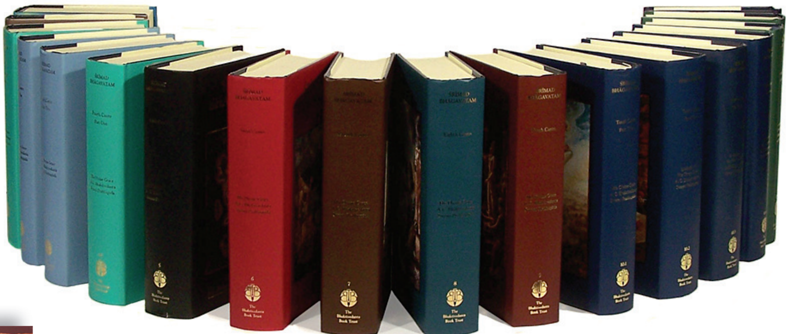

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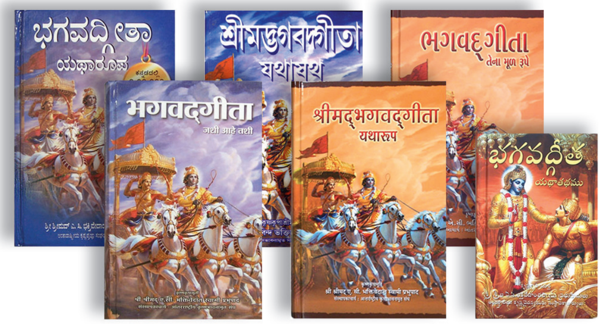

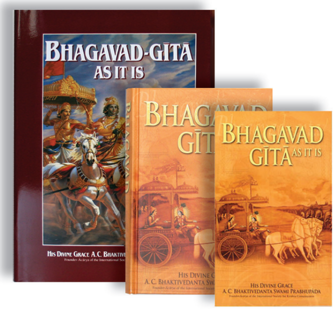

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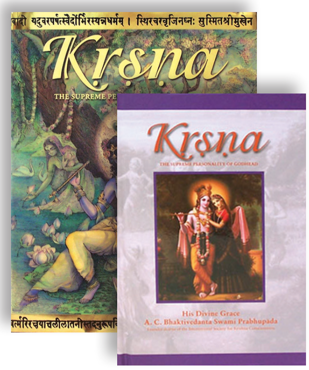

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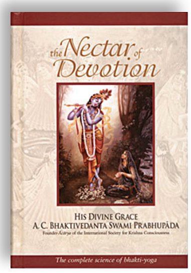

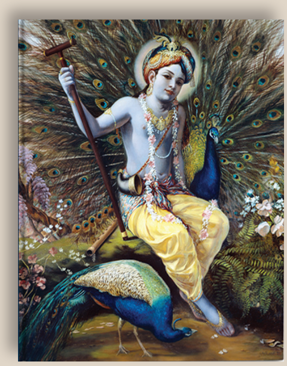

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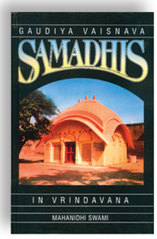

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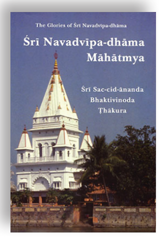

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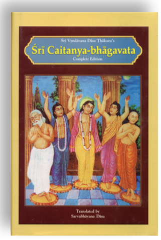

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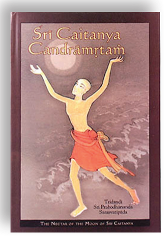

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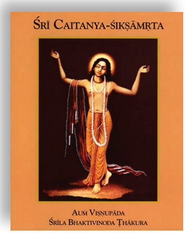

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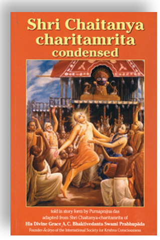

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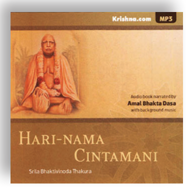

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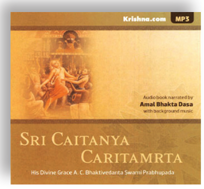

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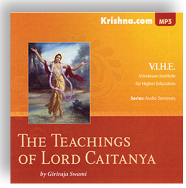

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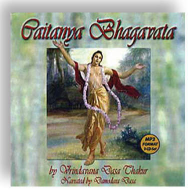

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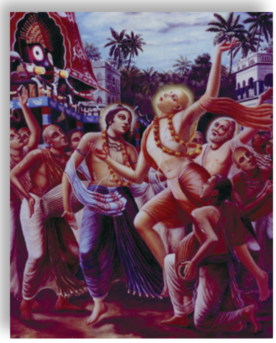

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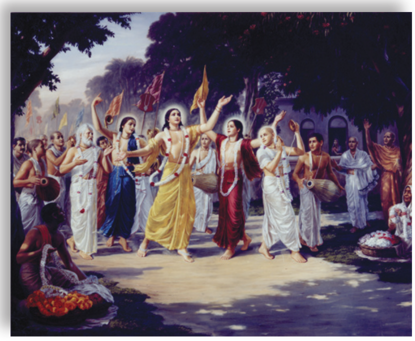

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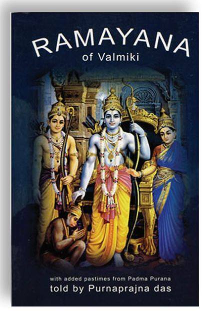
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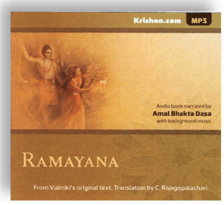
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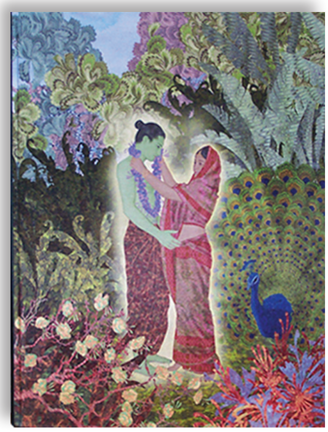

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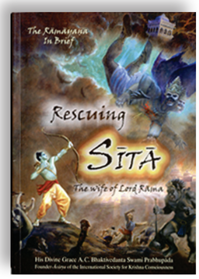
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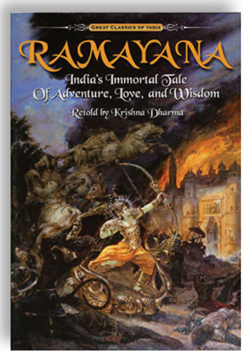
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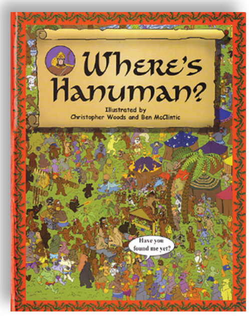
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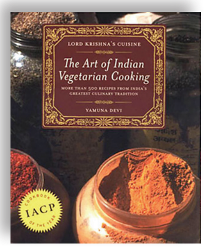

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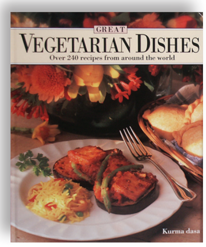

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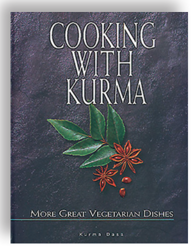

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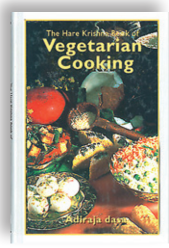

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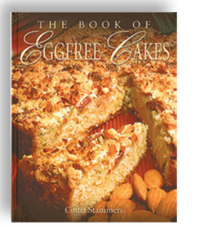

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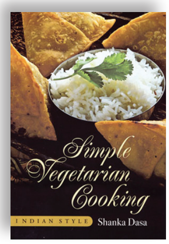

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His Divine Grace
A. C. Bhaktivedanta Swami Prabhupāda
Śrīmad-Bhāgavatam 6.16.31, Purport

I shall accept the role of a devotee, and I shall teach devotional service by practicing it Myself [as Caitanya Mahāprabhu].

Lord Śrī Kṛṣṇa
Śrī Caitanya-caritāmṛta, Ādi-līlā 3.20

Pure devotional service in Kṛṣṇa consciousness is the highest enlightenment, and when such enlightenment is there, it is just like a blazing forest fire, killing all the inauspicious snakes of desire.

Padma Purāṇa, quoted in
The Nectar of Devotion, Chapter 1

The eternally blissful form of knowledge, Śrī Kṛṣṇa Caitanya, is the eternal worshipable Lord of the living entities, and to carry out His order with body, mind, and speech is real Vaiṣṇava fame; this is pure transcendental spiritual identification.

Śrīla Bhaktisiddhānta Sarasvatī Ṭhākura
Śrī Caitanya-bhāgavata, Ādi-khaṇḍa 9.213,
Commentary

The Supreme Lord . . . possesses a form that is transcendental, spiritual, eternal, full of knowledge and bliss, and beyond material perception. This form can be approached only by His devotees. . . . For material eyes the Supreme Lord is formless, and for spiritual eyes He has a form.

Śrīla Bhaktivinoda Ṭhākura
Tattva-sūtra 4

O unconquerable Lord, although You cannot be conquered by anyone, You are certainly conquered by devotees who have control of the mind and senses. They can keep You under their control because You are causelessly merciful to devotees who desire no material profit from You. Indeed, You give Yourself to them, and because of this You also have full control over Your devotees.

King Citraketu
Śrīmad-Bhāgavatam 6.16.34

O mind, just worship the lotus feet of Kṛṣṇa, the son of Nanda, which make one fearless. Having obtained this rare human life, cross over this ocean of worldly existence through the association of saintly persons.

Śrīla Govinda Dāsa Kavirāja
Bhajahū̃ Re Mana Śrī Nanda-nandana 1

One attains the human form of life after transmigrating through 8,400,000 species by the process of gradual evolution. Human life is spoiled for those conceited fools who do not take shelter of the lotus feet of Govinda.

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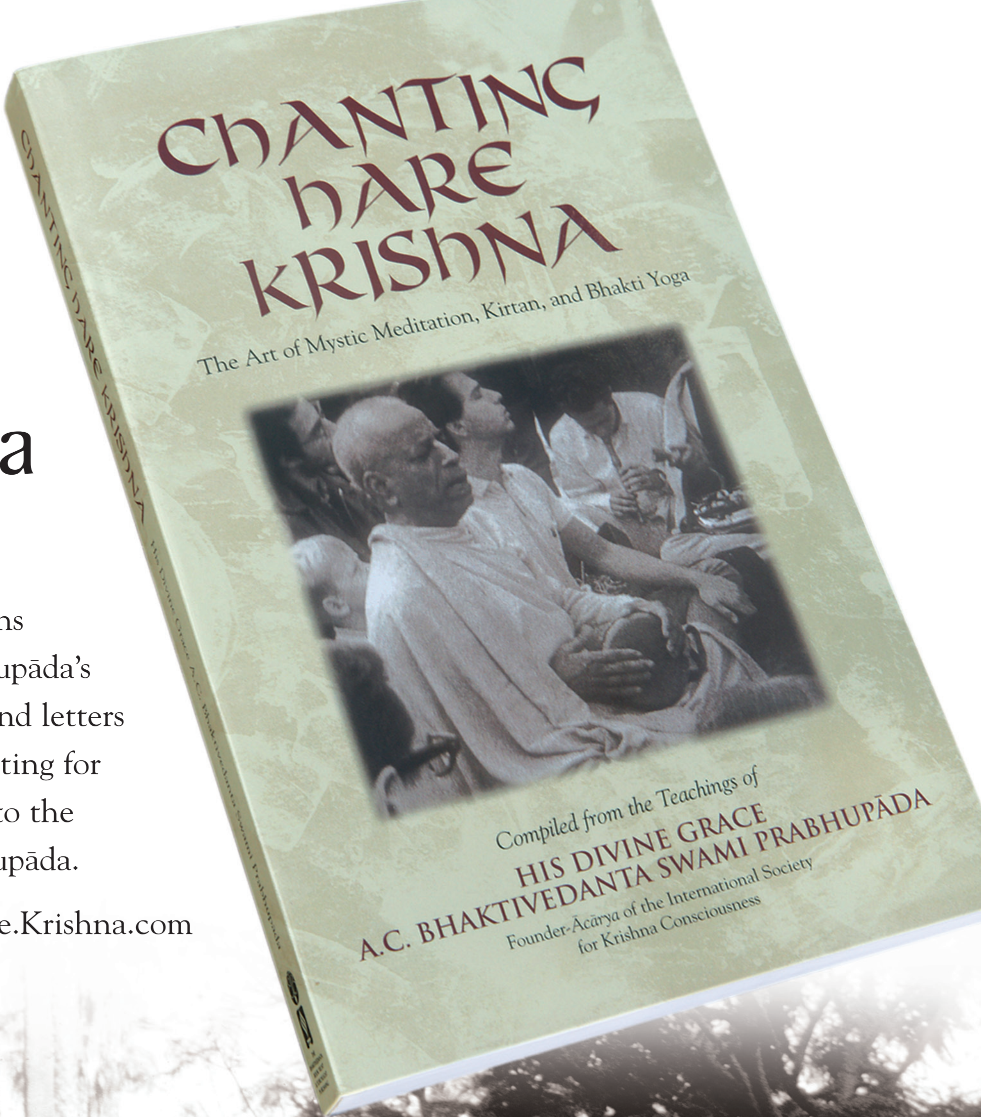
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